

A Century of History  
in the  
**First Baptist Church**  
in  
Waterbury, Conn.

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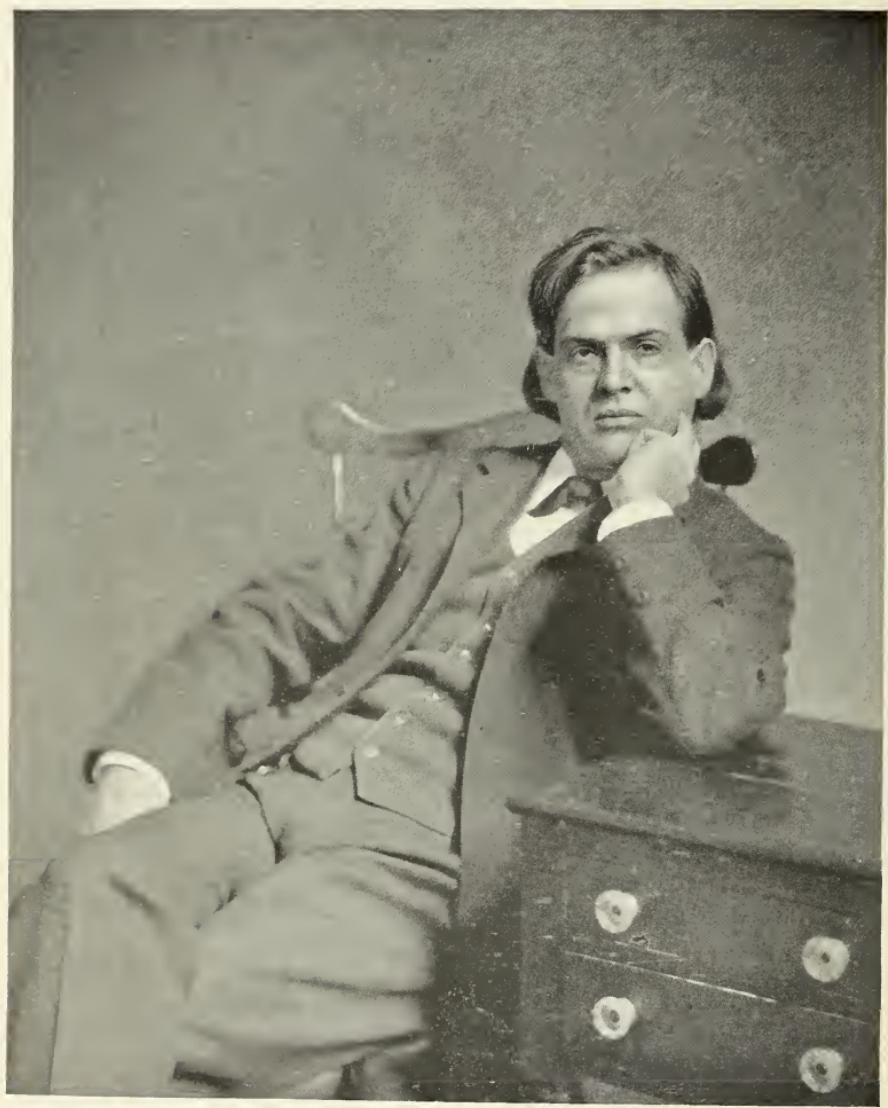


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REV. OSCAR HAYWOOD, D.D.

A Century of History ✓  
in the  
First Baptist Church  
in  
Waterbury, Conn.



HARTFORD  
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1904



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## CENTENNIAL CELEBRATION OF THE FIRST BAPTIST CHURCH IN WATERBURY.

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### ORDER OF EXERCISES.

SUNDAY, NOVEMBER FIRST.

*Half Past Ten, Morning.*

ORGAN VOLUNTARY.

DOXOLOGY.

INVOCATION, LORD'S PRAYER.

ANTHEM — "By the Rivers of Babylon," *J. M. Stillman*  
SOLO.

RESPONSIVE READING — Selection Forty-two.

GLORIA PATRIA, CONGREGATION.

PRAYER OF THANKSGIVING.

HYMN — When I survey the wondrous cross,  
*Isaac Watts, 1709*

SCRIPTURE READING — Second of Acts.

HYMN — I know that my Redeemer lives,  
*Charles Wesley, 1742*

OFFERING.

QUARTETTE.

ADDRESS — By the Pastor, *Rev. Oscar Haywood*

HYMN — This day the wondrous Mystery,  
*Edward Caswell, 1876*

HAND OF FELLOWSHIP TO MEMBERS RECEIVED IN OCTOBER.

ORDINANCE OF THE LORD'S SUPPER.

HYMN — "Rock of Ages."

*Twelve Five, Afternoon.*

SUNDAY-SCHOOL — Conducted by Superintendent  
D. L. Smith.

*Seven o'clock, Evening.*

ORGAN PRELUDE.

ANTHEM — “Send Out Thy Light.”

HYMN — How firm a foundation, ye saints of the Lord.  
*K.—Rippon's Selection, 1787.*

SCRIPTURE READING — Eleventh of Hebrews.

SOLO — “Face to Face,” *Herbert Johnson.*  
Mr. Harold Elton.

HYMN — God is the refuge of His saints,  
*Isaac Watts, 1719.*

PRAYER.

OFFERING.

CENTENNIAL SERMON —

“One Hundred Years of Contemporaneous History,”  
*Rev. Oscar Haywood, the Pastor.*

PRAYER.

HYMN — Begin, my tongue, some heavenly theme,  
*Isaac Watts, 1709.*

BENEDICTION.

ORGAN POSTLUDE — Festal March, *Calkins.*

MONDAY, NOVEMBER SECOND.

*Half Past Ten, Morning.*

JOINT MEETING of the Baptist Ministers' Conferences of New Haven and Hartford, and the Protestant Ministers' Club of Waterbury. (Open to the general public.)

PAPER — “John's Character and Theology,”  
*Rev. G. F. Genung, D.D.*

DISCUSSION.

*One o'clock, Afternoon.*

DINNER served by the ladies in the dining-room. Complimentary to the Ministers.

*Two Thirty, Afternoon.*

REASSEMBLING OF THE JOINT CONFERENCE.

PAPER — “Christian Science from the standpoint of  
Orthodox Christianity,”  
*Rev. R. A. Ashworth.*

DISCUSSION.

*Eight o'clock, Evening.*

ORGAN PRELUDE by *Mr. A. J. Blakesley*, Organist of the  
Second Congregational Church.

ANTHEM.

HYMN — Not all the blood of beasts, *Isaac Watts, 1709.*

PRAYER.

OFFERTORY.

VIOLIN SOLO — “Romance,” *John Svenson.*  
Miss Mae Stanley.

ADDRESS — “The Best Way of Vanquishing,”  
*Rev. Wayland Hoyt, D.D., LL.D., Philadelphia,*  
Before the Society of Christian Endeavor.

SOLO — “Supplication,” *C. Whitney Coombs.*  
Miss Georgiana Turnbull.

HYMN — Selected.

BENEDICTION.

ORGAN POSTLUDE — Fugue in G, *Bach*  
Miss Elton.

TUESDAY — WOMAN'S DAY (*Public Invited*).

Miss Margaret McWhinnie, Presiding.

*Ten Thirty, Morning.*

CONGREGATIONAL SINGING.

ADDRESS — “Soul Winning,”  
*Rev. Wayland Hoyt, D.D., LL.D., Philadelphia.*

*Twelve, Noon.*

REFRESHMENTS served in the dining-room.

*Two o'clock, Afternoon.*

CONGREGATIONAL SINGING.

ADDRESS — “Home Missions,”

*Mrs. James McWhinnie*, Boston.

ADDRESS — “Our Work in India,” *Miss Newcomb*, India.

PAPER — “The Organized Woman’s Work of the First Baptist Church,”

Read by *Mrs. Frederick E. Stanley*.

*Eight o'clock, Evening.*

ORGAN PRELUDE.

ANTHEM — “Rejoice, the Lord is King,”

*Adams*

SOLO — *Miss Ayer* (Unionville, Conn.).

OFFERTORY.

HYMN — O where are kings and empires now,

*Arthur Cleveland Coxe, 1838.*

ADDRESS — “The Religious Side of Waterbury,”

*Rev. Joseph Anderson, D.D.*,

Pastor First Congregational Church.

ADDRESS — “Evangelism,”

*Rev. George M. Stone, D.D.*, Hartford, Conn.

WEDNESDAY — MISSIONARY DAY.

*Eight o'clock, Evening.*

ORGAN PRELUDE.

ANTHEM — “The Heavens are Telling.”

HYMN — The morning light is breaking,

*Samuel F. Smith, 1832.*

OFFERTORY.

SOLO — *Mr. Frank Clark*.

ADDRESS — “A Century of Japan,”

*Rev. Albert Arnold Bennett, D.D.*, Japan.

SOLO — *Mrs. M. S. Ashley*.

## THURSDAY — OLD HOME DAY.

*Two o'clock, Afternoon.*

## CONGREGATIONAL SINGING.

ADDRESS, Historical and Reminiscent,

*Rev. P. G. Wightman.*CONFERENCE of the Centennial Churches of the New  
Haven Association:

Waterbury, First, organized,	. . . . .	1803
Meriden, First, organized,	. . . . .	1786
Middletown, organized,	. . . . .	1795
Southington, organized,	. . . . .	1738
Cromwell, organized,	. . . . .	1802
Clinton, organized,	. . . . .	1797
Winthrop, organized,	. . . . .	1744
Wallingford, organized,	. . . . .	1790

*Four o'clock, Afternoon.*ADDRESS — “The Testimony of One Hundred Years,”  
*Rev. T. A. T. Hanna, Shelton, Conn.**Four Thirty, Afternoon.*ADDRESS — “The First Baptist Church,”  
Historical Sketch, Doctrine, and Practice,  
*Prof. D. G. Porter.**Five o'clock, Afternoon.*GREETINGS from former members and letters from the  
two surviving ex-pastors, Rev. W. P. Elsdon and  
Rev. J. W. Richardson.*Five Thirty, Afternoon.*REUNION COLLATION — Grace by Deacon A. J. Shipley  
in the upper room, and by Bro. Edward Terrill in  
the dining-room. (Mr. Terrill is the oldest mem-  
ber of the church now living.)

*Seven Thirty, Evening.*

ORGAN PRELUDE — *Mr. Frederick Grannis*, Organist  
First M. E. Church.

ANTHEM — “Unfold, ye Everlasting Portals,” *Gounod*.

HYMN — Far down the ages now,  
*Rev. Horatius Bonar, D.D.*

OFFERTORY — *Mr. W. J. Stanley*, First Organist of the  
Church.

SOLO — *Mrs. Frederick Grannis*.

ADDRESS — “Our Place in the World’s History,”  
*Rev. Geo. C. Lorimer, D.D., LL.D.*, New York.

ORGAN POSTLUDE — *Miss Elton*.

COMMITTEES OF THE CENTENNIAL  
CELEBRATION.

*Of All Work.*

Mr. C. Frederick Trott,	Mr. Arthur Mintie,
Mr. Albert D. Field,	Mr. William G. Russell,
Mr. Adrian L. Mulloy,	Mr. Frederick Stanley,
Mr. Robert Roxburgh,	Mr. David Voorhees,
Mr. Robert Turnbull.	

*Ushers.*

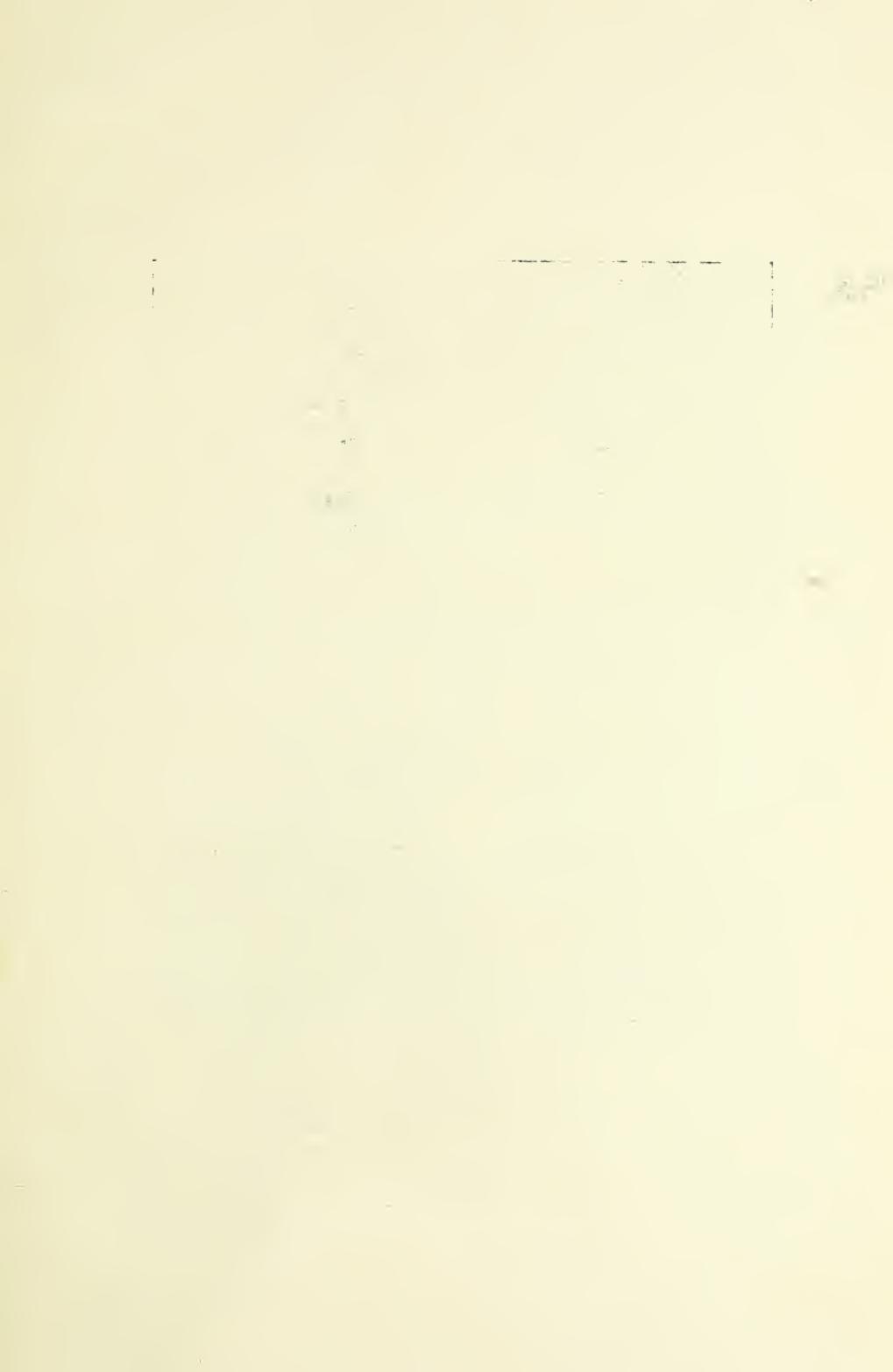
Mr. Warren S. Trott,	Mr. C. Harold Granger,
Mr. Frank T. Uffendale,	Mr. Henry Uffendale,
Mr. Raymond S. Clark,	Mr. Bert J. Hine,
Mr. Ernest Clark,	Mr. Ralph Fowler,
Mr. Charles Uffendale.	

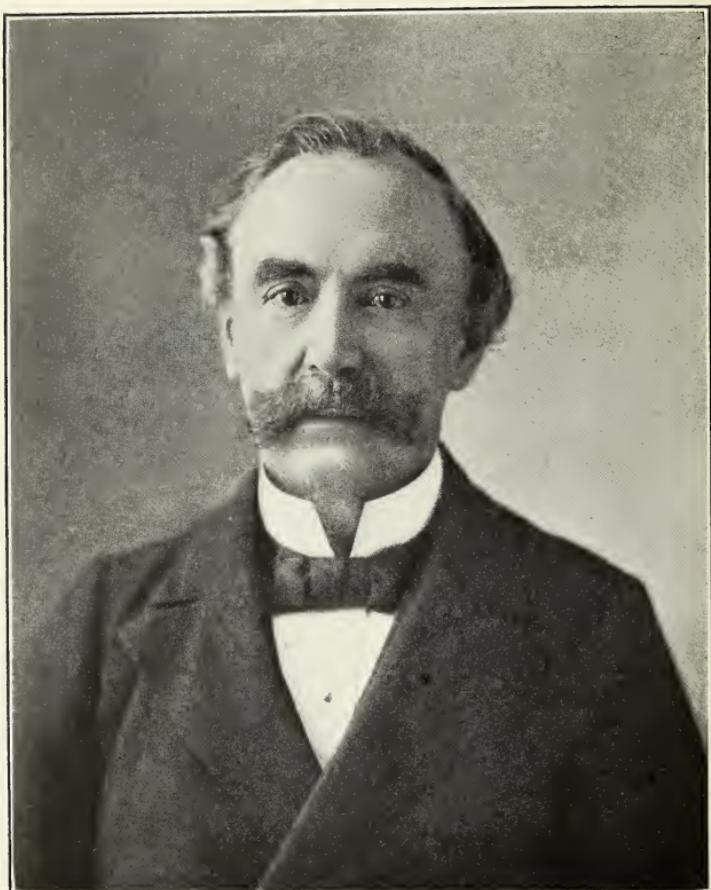
*Reception.*

Mrs. E. W. Smith,	Miss Margaret McWhinnie,
Mrs. R. A. Lowe,	Mrs. John Trott.

*Hospitality.*

Mrs. W. H. Hine,	Mrs. Olivia Wickwire,
Mrs. Jennie Blake.	





PROFESSOR D. G. PORTER,  
Son of Deacon Timothy Porter and Editor of this present volume.

## FOREWORD

CONCERNING THE  
SIGNIFICANCE OF BAPTIST HISTORY.

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I think it was Captain Mahan who said in a recent address that the weakness of our modern Christianity is largely due to the fact that Christians are chiefly giving heed to the second Commandment to the neglect of the first. I think the statement is true, and that it deserves serious consideration. It is Jehovah God, Creator of heaven and earth, of whom all things are, and by whom all things are, and in whom all things consist. The brotherhood of men depends on their relation to God, the Father Almighty. He is the source and center of all morality, all goodness, and all the kindly relations existing among men. The very conception of righteousness, mercy, and love is due to Him, and could have no existence without Him. He is not only the author and sustainer of life, but the Keystone of the whole glorious arch of moral and spiritual aspiration, which, without his sustaining light and power, would inevitably crumble in ruin.

The first question then in all true religion is, and must ever be, What is the will of God, to whom we owe all that we are, or have been, or hope to be? What He has ordained and estab-

lished is to be accepted without question, and in the fullest confidence in his wisdom and goodness. He cares more for men, his own creatures, his own children, than it is possible for men to care for each other, and it may be taken for granted that his will concerning any matter in relation to them, is all goodness, mercy, love, divine compassion, as well as wisdom and judgment. It is therefore the greatest possible mistake to suppose we are at liberty to modify our obligation to Him on the supposition that we can thus better serve our fellow men. All the obligation, all the authority, and all reasonable hope of beneficent result are on the divine side rather than the human. The declaration, "I am the Lord thy God which brought thee up out of the land of Egypt," may be extended, with our present intelligence, to cover life itself with all its possibilities of enjoyment and blessing. And the commandment "Thou shalt worship the Lord thy God and Him only shalt thou serve" is not only based on the fullest and clearest ground of every possible obligation, but is even one of the very necessities of the divine order upon which all goodness and blessing depend.

Baptists stand for this great principle first and last. Obedience to the will of God, as revealed in the Scriptures of the Old and New Testaments, is their fundamentally distinguishing principle. This was indeed originally the fundamental prin-

ciple of all Protestantism. It was virtually announced by Luther at the Diet of Worms and on other occasions. But he deflected from it as a matter of policy, consciously admitting into his system unscriptural practices to which the people were strongly attached, in order to bring the whole nation to his side, and thus to give the greater speed to his reformation; and his example was followed by other Protestant leaders. Whether this course was justifiable or not as a temporary expedient, we are not called upon to determine. But it was at least necessary that the great principle above stated should not be lost sight of, that it should be clearly affirmed and kept in view as the goal of ultimate realization. And it remained for Baptists to make the affirmation, to lift up the standard which the reformers had lowered from motives of policy, and to carry it faithfully through the consuming fires of persecution. Not only Roman Catholics, but Luther, Calvin, Zwingli, Laud, and Knox and their followers, endeavored to force Baptists out of their allegiance to their fundamental principle and into conformity to state-established religions. Even in free Switzerland the cry, *Qui mergat mergatur* (Let him who immerses be drowned) was raised against Baptists. But at length the great principle of freedom of conscience, largely through the protests and efforts of Baptists, has been established in this country at least, and there is no more

state or official persecution of the consciences of men; though even here the prevalence of social, domestic, church, and race persecution is by no means obsolete, and to large portions of our population, freedom of conscience, that indispensable requisite of all true religion, exists only in name. But after more than three hundred years we have reached a point from which we can view the results of the compromises made by the reformers. The various forms of Christianity in which divine authority was compounded with human preference have lost their hold on the very peoples which these compromises were intended to retain. Neither in continental Europe, nor in England, or America, has Protestant Christianity a firm grasp on the consciences of the people, the masses of whom are more and more absenting themselves from the churches and placing themselves beyond the reach of evangelical influences. And in explanation or excuse of the weakness of our present systems, prominent religious teachers have even been led to claim what they call "a larger Christianity" outside the churches,—a most significant commentary on the effect of temporizing with, and attenuating the obligation of the ordinances. And there have been, and there probably still are, itinerant evangelists who do not dare to speak of the ordinances of the Lord's house, or to explain their significance, and who therefore leave most of the great numbers of con-

verts they claim to have gathered, to be dispersed and lost in the vague uncertainties of this so-called outside Christianity, never probably to be heard of again. Indeed the policy of modifying the obligation of divine authority in accommodation to human desires and preferences could not fail, if persisted in, to be disastrous in the end; could not fail to vitiate, to a greater or less degree, the vital principle of all true religion. The present condition and prospects of Protestant Christianity seem to emphasize in a peculiar manner the sentiment of Captain Mahan, and to call for a revision of Protestantism in conformity thereto.

But still there are Christian teachers who, unwilling to learn the lessons of history, or to read the handwriting already appearing on the wall, seem willing to go still further in the path which has already led us so near to disaster, and who openly advocate the principle that divine authority, even in regard to the ordinances of the Lord's house, may properly be subjected to the ratification of human desires and preferences. A prominent Congregational divine has recently proposed, as a plan of union between Baptists and Congregationalists, that the latter should place baptisteries in their churches the same as in Baptist churches, to accommodate those who might prefer immersion to sprinkling, and that Baptists in like manner should sprinkle those who prefer sprinkling. An apt reply to this proposal was made by the man who said that it

seemed to leave no room to consider whether or not Jesus Christ might have a preference in the matter. The proposal does indeed seem to rule our Lord and Saviour out of the case, as having no interest in the question as to whether his word is obeyed and his example followed. It should be stated, however, that the proposition includes the terms "those who believe in sprinkling," and "those who believe in immersion." These terms, however, do not seem to be either very logical or very theological, nor do they seem to betray any very severe accuracy of thought in any sphere. They really need the explanation which repeatedly follows and which makes "the preference of the individual" rather than the will of God the crucial point of the decision. The proposition to unite Congregationalists and Baptists on "the basis of the individual conscience," without making the enlightenment of the conscience a term in the case, would cover a much wider union than that of those who profess and call themselves Christians. Indeed we do not see why Jews, Buddhists, and Mahometans might not come into the Congregational union thus proposed as well as Presbyterians and Unitarians. But surely it would be no place for Baptists.

We may say in passing that the baptistry in the church of which this Congregational minister is pastor was placed there by a former member of the Waterbury Baptist church at his own expense; and several years afterwards

he told the writer that there had never been any occasion for its use, even in a single instance. The presence of the baptistry seems to have had no effect on the Congregational conscience, but later it seems to have been somewhat effective and "frequently used" in decoying Baptists, who, from social or other influences, were inclined that way, into a Congregational church, and inducing them to connive at, and take a certain responsibility for, unscriptural practices, which otherwise their consciences would not have approved. But whether or not baptistries are placed in Congregational churches, it is probably safe to say that no sprinkling font will ever be seen in a Baptist church. Our respect for the authority of our Lord and our willingness to follow his example would not allow us to accept the second part of the proposition above stated.

Another Congregational divine, equally eminent, proposes Christian union on the basis of "the simplicities and universalities of Christianity." This is doubtless the true principle, whatever may be meant by the proponent. What indeed could be more simple as a basis of union than faith in Christ and obedience to his commands? And as regards the matter of universality, we read (Rom. vi: 3, R. V.) "*All we* who were baptized into Christ Jesus were baptized into his death. We were buried therefore with Him through baptism into death; that like as

Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Baptism then, as here described, looks very much like one of the universals of Christianity, as it doubtless was when Paul wrote these words.

Still another proposition for Christian union comes from a preacher reputed to be a Baptist. He writes, "If Congregationalists and Baptists could all be brought to see that water baptism is not made by the New Testament an essential to church membership, then these two great bodies could become one." The chances, however, that Baptists will ever be able to see as this writer proposes, are very slight indeed. It is doubtless safe to say that the proposition to abolish an ordinance of the Lord because it stands in the way of Christian union, so called, is one which no jugglery of ethics or logic, and no wresting of Scripture will ever induce genuine Baptists to accept. They will rather stand as they have always stood, for the supreme authority of the will of God as revealed in his word, as a principle vital to the success of all true religion. Only by conscientiously careful and willing obedience can we duly honor God, the Father Almighty, or Jesus Christ his Son, our Saviour and Lord. We believe with the apostle that even "the foolishness of God" is wiser than men, and we cannot allow his wisdom in the ordering of his house to be called in ques-

tion and made answerable to the weakness and blindness of our human reason. And we have deemed this retrospective glance, showing the place and, as we believe, the providential purpose of Baptists in religious history, showing also that our mission and work are by no means complete, but rather only that the situation is pregnant with increasing promise and warrants a larger hope, to be a not unfitting prelude to the record of the exercises of our centennial week.\*

As regards the contents of the present volume, we regret to say that we could obtain no adequate report of some of the very interesting exercises of the celebration. But others, probably the most important, if not the most interesting, we are fortunately able to present in full. And we flatter ourselves that the reader who may be interested in the matter treated, will not find many dull pages in the book, whether or not he may agree with the sentiments and principles advanced.

D. G. P.

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\* It may be well to state that the articles and authors above referred to are: "A Proposition for Christian Union," in the *Independent* of Feb. 4th, by Dr. Amory H. Bradford, Moderator of the Congregational National Council; "Consolidating the Churches," in the April number of *Everybody's Magazine*, by Dr. Newell Dwight Hillis; and "The Baptists and Christian Union," in the *Independent* of April 21st, by Dr. Norman Fox.

## CENTENNIAL OF THE FOUNDING OF THE FIRST BAPTIST CHURCH IN WATERBURY.

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Every available place and space in or near the newly garnished and brilliantly lighted auditorium of the church was occupied on the evening of Sunday, Nov. 1st, when the centennial celebration commenced. The pastor, Rev. Oscar Haywood, announced as the text of the centennial sermon the passage at Zechariah 4:10, "*For who hath despised the day of small things?*" which he read from the Bible used in the little cross-roads meeting house nearly 100 years before, stating that it was the same text used by Dr. Rollin H. Neal of Boston, when preaching the sermon of dedication for the first house of worship built by Baptists in the center of the town, nearly seventy years ago.

Results seem to have fully confirmed the lesson of this significant text. The twenty Baptists of 100 years ago have now become nearly a thousand, fifty times the original number, to say nothing of the Second church and the other Baptist societies affiliated with us, — the increase being proportionately much greater than that of the rapidly increasing population of the town and city in which the church is located; while the \$200 of

church property has become \$100,000, 500 times the original amount, the increase in this case not being subject to any discount as in the case of the number of members, by reason of those who have been constantly going over to the great majority. Surely it is not well in any Christian work to despise the day of small things.

After the reminiscent portion of his address the pastor turned to the main subject of his discourse,

### “ONE HUNDRED YEARS OF CONTEMPORANEOUS HISTORY.”

ADDRESS BY PASTOR OSCAR HAYWOOD, SUNDAY EVENING,  
NOVEMBER FIRST.

The last quarter of the eighteenth century witnessed two revolutions, both of which were fraught with meaning incalculable and were pregnant with revelations of human rights and duties, serving to prepare the nineteenth century as an unbroken path in which the race was to make its longest stride toward the ideal liberty and enlight-



PASTOR OSCAR HAYWOOD.

ement which poets had sung and prophets had preached. Those two revolutions, while radically different in motive, method, and aim, were diverse expressions of the spirit which filled the air and burst forth at last in flame and fury. They marked an epoch in the history of the world, and set in motion processes which have since changed the structure of civilization.

One was in France, where a popular uprising in one of the great states of Europe against a long-settled and oppressive order overthrew society among the French people, wrought violent changes on the continent, and, directed by military genius, culminated in domination and conquest, followed ultimately by terrible retribution. The other was in America, where the children of a new world, inhaling the atmosphere of the forest, imbibed the spirit of the eagle which could not be intimidated by threat nor restrained by force. Not by an insane and rapacious outburst, as in France, but by sober, patriotic, and methodical resistance, they threw off the yoke of foreign government, organized a constitution, and in the wilderness set out upon the vastest political experiment the world had ever seen. During the progress of those social and political revolutions

ancient landmarks of reason, of thought, of faith, of tradition, were suddenly set aside or effaced.

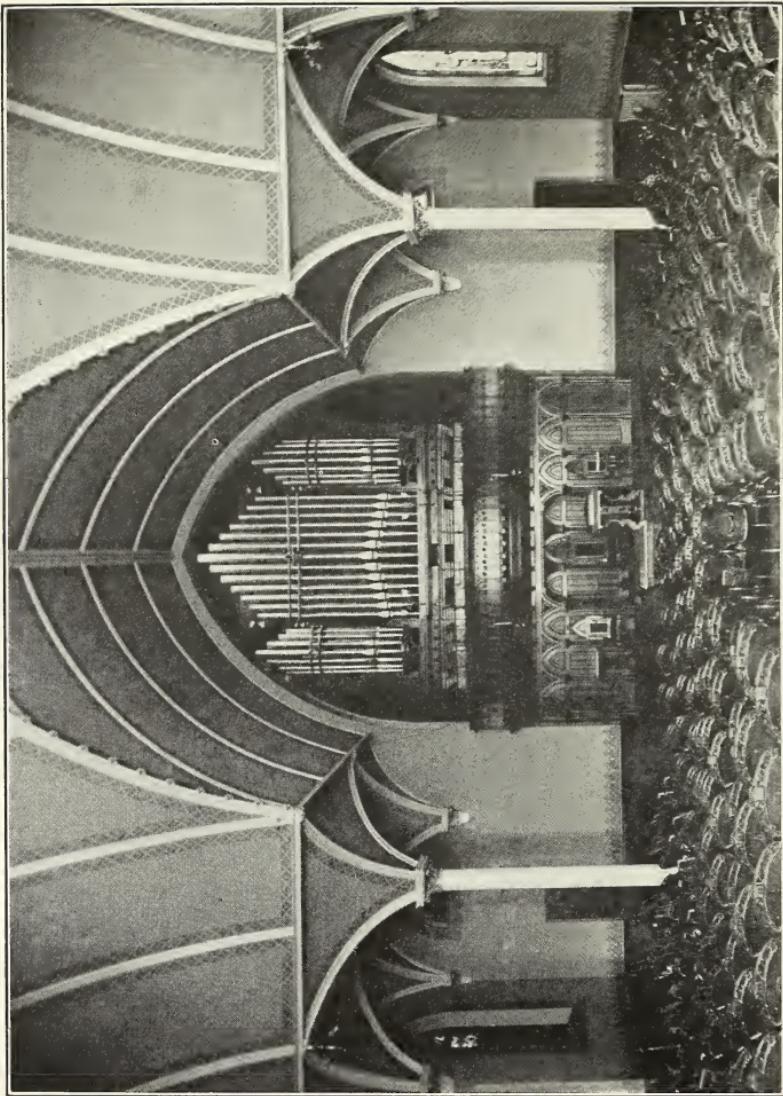
We are probably yet too near those events to pronounce judgment upon them. But we know that they did tremendously influence the whole civilized world, and more than any other movements they prepared the way for the nineteenth century, which marked the high-water stage in the tremendous rush of the world's civilization. "Liberty!" was the battle cry of those uprisings, and although in some instances, and especially in France, the men who were contending for liberty became themselves monsters of cruelty and oppression, yet they gave a new emphasis to the inherent right of every man to think, and, within the limits of good order, to act as he chooses. So upon the very threshold of the nineteenth century there stood, burning and blazing, unfettered mind wedded to free conscience, nerved by humanitarian and patriotic sentiments to deeds of romantic heroism!

In America a natural wilderness but sparsely populated was to be cleared and fitted for the habitation of men, and in Europe a political wilderness was to be reconstructed and made self-governing. In America, where there was room

and opportunity, enforced by necessity, this free century was to work out its greatest miracle of progress. The Anglo-Saxon, always a worshiper, a lover, and a hero, in whose blood beat the conquest of many a wilderness before, "the wilderness of Britain, the wilderness of Normandy, the wilderness of the Black, of the Hercynian forest, the wilderness of the frosted marshes of the Elbe and the Rhine, and of the North Sea's wildest wandering foam and fury," had builded here his house and raised his altar. For ages the mastodon had trodden this dust, and for ages later the bison, and for ages after that, a people over whose annihilated graves had grown the trees of a thousand years, holding in the mighty grasp of their roots the dust of those long-lost secrets. And centuries after that, through these forests had crept, or rushed, or fled the Indian, and at last appeared the white man, before whose imperious will and resistless strength all weaker races may bow and accept the civilization he brings, or may offer resistance, only to become extinct. The face of the Anglo-Saxon dawned upon the darkness of the Western world, and at last he was king of the wilderness; and at the beginning of the nineteenth century his genius



OUR PULPIT.



had gone forth to conquer and subdue the forest, to convert it, not into a garden, but into an empire, in which the fierce and free spirit of the eagle should be dominant.

Victor Hugo has said: "The nineteenth century has for its august mother the French Revolution. This redoubtable blood flows in its veins. It honors men of genius, and, if need be, salutes them when despised, proclaims them when ignored, avenges them when persecuted, re-enthrones them when dethroned; it venerates them, but it does not proceed from them. The nineteenth century has for family itself, and itself alone. It is the characteristic of its revolutionary nature to dispense with ancestors. Itself a genius, it fraternizes with men of genius. As for its source, it is where theirs is, beyond human ken. The nineteenth century is the birth of civilization. It had a continent to bring into the world. France has borne this century, this century bears Europe. The greatest of the beginnings of the century is a democracy, the United States, whose first tender growth was fostered by France in the last century. . . . France founded a republic in America before making one in Europe."

When one comes to review the historical events of the first decade of the century but a few years past, one is moved to exclaim: Surely heaven and earth conspired to make this the mightiest age of man! Giants were born in those early years, and that first decade, which dates the beginning of this church's history, was a nest nurtured by the God of nations, from which came a brood of mighty ones. In the year 1800 Samuel Finley Breese Morse was ten years old, and he graduated at Yale in 1810, and after failing as a portrait painter, became immortal as a mechanic by the invention of a device which has made the lightning cure the sick and carry the news. About the year 1800 the cotton gin was only beginning to hum its song of industry in the South, and without it we could not today clothe the world with a fleece but sparsely found elsewhere, nor could we hold our place as the greatest commercial nation on the globe. Down in the state of Kentucky, in the goodly county of Hardin, in the year 1809, a baby was born whose innocent homeliness was the talk of the neighbors. But his parents believed he was born to greatness, and predicted that he would some day be captain of a flatboat on the Ohio — which he never was;

but he astonished the prophets, who prophesied better than they knew, and covered with confusion the unbelievers, who knew better than the prophets, by becoming Abraham Lincoln, president of the United States, statesman, emancipator, and martyr. A year or two prior to the birth of this heroic infant, Henry Clay, son of a Baptist preacher, was elected to the United States Senate from Kentucky, and in that same year Robert Fulton, another youth who failed as a portrait painter, awoke to find himself famous as the first captain of the first steamboat on its first cruise, and all the navies of history have not done so much for the universal brotherhood of man as that navigation of the Hudson from New York to Albany. Among poets, the first decade of the last 100 years contributed Tennyson, Whittier, Elizabeth Barrett Browning, Poe, and Longfellow. Among scientists and philosophic writers, Emerson, John Stuart Mill, and Darwin. Among novelists and essayists, Oliver Wendell Holmes, Hawthorne, and Hugo. Among soldiers and patriots, Kossuth, Disraeli, Gladstone, Garibaldi, Robert E. Lee, Farragut, and Mazzini. Among musicians and musical composers, Mendelssohn. Among agitators and orators, Garri-

son, Sumner, and Phillips. If we look at the cradles of the first decade in the light of subsequent events, we shall see there the budding greatness of the mightiest century in all history.

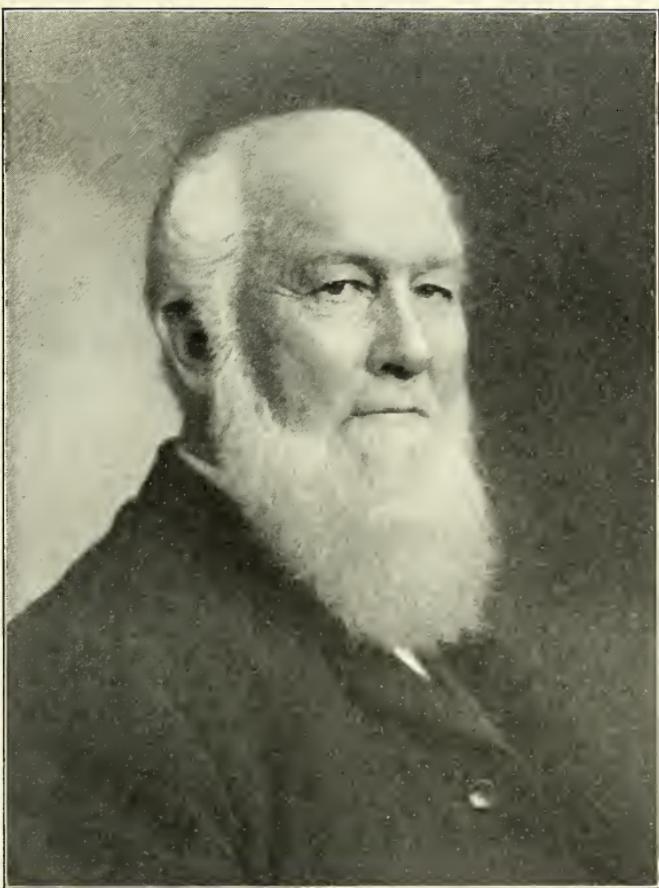
The year of our Lord 1803, with which we are more particularly concerned, was a year of large beginnings. The echoes of the election and inauguration of Thomas Jefferson, the expansionist, as president, were still lingering in the air, and that year a tract of land, embracing New Orleans and extending westward from the Mississippi River to the Rocky Mountains, and from the Gulf of Mexico to British America, was purchased from the French. That was the year of the Emmett insurrection in Ireland, and of the renewal of war between Great Britain and France. And while our planet was swinging on its way, making its daily revolution, coming in on schedule time with twenty-four hours marked against each of its inhabitants, never hurried a second by the most startling emergency, and never delayed a minute by all the strikes that ever demanded an extra tomorrow in which to do something which should have been done yesterday; while Father Time was busy with the sands of his hourglass, he turned the pages of his big book in which he

makes his entries and cancellations, until he came to a page marked November 11, 1803, whereon he wrote, among other memoranda for future reference, "Organized at Waterbury, New Haven County, Connecticut, a Baptist Church;" and then he hurried on, for there was so much to do and so much to undo, that he and his two co-workers, Death and History, were kept on the go day and night, weekdays and holidays and Sundays. Death, the reaper, was getting ready for harvest, which was booked by Father Time to be ripe and ready in the year 1812 on the high seas, in a war between England and the United States! And history, with becoming dispatch, was preparing to make a change of front in Europe, for Napoleon Bonaparte, a terrible leader of mighty armies, had risen above the horizon of the world!

So far has our age been given over to inventive and progressive mechanics that we are assured, ever and anon, that the poet and the prophet are impossible now; likely enough in days of drowsing luxury and dreaming superstition, but quite out of time in the age of electricity and steam. We, who have brought down the wild lightning from writing fiery doom on the

walls of heaven to be our errand boy and penny postman, have dull ears for prophecy and poetry. In this day of newspapers and electric telegraphs, when common sense and ridicule can magnetize a whole continent between dinner and tea, we say that such a phenomenon as Mahomet were impossible—and behold Joe Smith and Dowie. To call the nineteenth the century of invention and commercialism in contrasting it with past centuries is to emphasize its material advancement so as to eclipse in our sight that which is of first importance, namely, our social and religious progress. We think that we have been “born out of due time”; that there has been a feast of imagination formerly, and that the Golden Age of poets and prophets is in the remote future. We hear that there is no poetry in railroads and telegraphs; but the fact is the steamboat and the telegraph were both invented by students of art. It is a curious illustration of the practical side of the imaginative Shakespeare that in the very same year the mulberry tree was brought into England he got one and planted it in his garden at Stratford-on-Avon.

Every age has had its poets, and, indeed, it is impossible for man to live in this world without



DEACON DWIGHT L. SMITH — p. 165.



some poetry of some sort or other. Men will have music, for the heart is rhythmic in its beating, and the ear delights in harmonious sounds. Our continent will begin to sing by and by, as others have done. We have had the practical forced upon us by our conditions. We have had a whole hemisphere to clear up and put to rights. We are descended from men who were hardened and stiffened by a downright wrestle with necessity.

Wait a little! Give time for the realization of that element of social well-being now impending — free and compulsory education. How long will it take? A quarter of a century! Imagine the incalculable sum of intellectual development implied in this single expression: “Every one can read.” The nineteenth century has made that one of the achievements possible in the twentieth. Once there were many writers and few readers. Free and compulsory education will spread the book wide open, and all the prophets and all the poets and all the philosophers will become the teachers and guides of men. Humanity reading is humanity knowing, and knowing humanity will be civilized, and, let us hope, Christianized. Open the first statistics you come

across. Here is one fact which I find under my hand: Toulon Penitentiary, 1862, 3,010 prisoners. Of these 3,010 convicts, 40 knew a little more than to read and write, 287 knew how to read and write, 504 read badly and wrote badly, 1,779 could neither read nor write. In this wretched crowd, all the merely mechanical trades are represented by numbers decreasing as you rise toward the enlightened professions, and you arrive at this final result: Goldsmiths and jewelers in the prison, 4; ecclesiastics, 3; attorneys, 2; actors, 1; musicians, 1; authors, not one. Poets and preachers are heralds of light! Ragged people do not go to church, for the very good reason that "when they go to church they soon cease to be ragged," as an editor of *London Punch* once said.

Our great century past *is* one in which material development is conspicuous. The enterprise, the thrift, the wealth-producing power of this nation is something almost past conception, much less computation. One must take the cars and sweep all day and all night through fields every clod and foot of which is mellow with fertility so deep the plow cannot penetrate it; one must cross the Mississippi Valley, the boundless

prairies of the West, the mountains and the plains beyond these by continued weeks of travel before one can begin to have any conception of the 3,000 miles of cultivable territory which lie between ocean and ocean. During the past century sixteen thousand acres were opened to the plow every day, and we organized twenty-nine commonwealths, any one of which is larger than England and Wales. The upspringing of improvements, the outcropping of minerals, the evolution of resources in this country is truly wonderful.

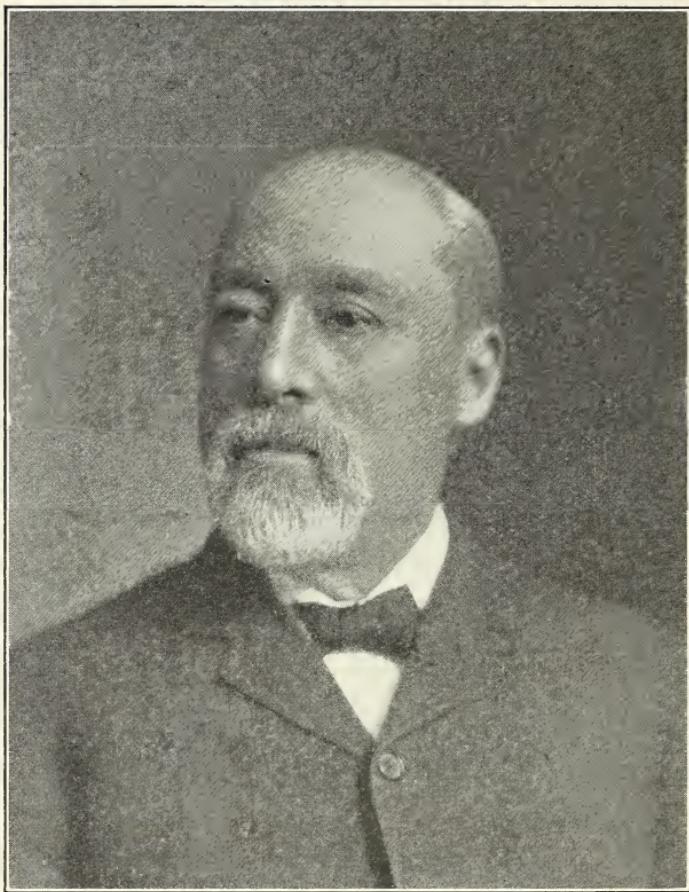
The story of the nineteenth century's contribution to invention would make a new chapter in the legends of mythology.

We can hardly realize the extent to which the anxiety of life has been allayed by the invention and cheap production of lucifer matches. Fire, which was once deemed a direct gift from the Almighty, and was fabled to have been stolen from the gods for the benefit of man, and the preservation of it regarded a sacred duty, is today cheaper than water. The power to make fire at will is one of the fundamental necessities of man's existence. The use of electricity in the instantaneous communication of knowledge is es-

sential to present conditions of society, and in fact the telephone and the telegraph have transformed the commercial world. The discovery of chloroform and other anæsthetics has married the humane ethics of Christianity to the science of medicine, and the result—miracle-working surgery! In nothing has the nineteenth century marked greater progress than in the science of remedies. A country horse doctor would not now inflict on horses the treatment used for the cure of typhoid fever in the eighteenth century.

Let us never be deceived into believing, however, that the welfare of the human family is dependent upon modern discoveries and inventions. The printing press can never take the place of the mother, nor libraries the place of the living voice, nor wealth the place of virtue, nor outward greatness the place of personal honor. It is not by any amount of material splendor or prosperity, but only by its moral worth, by its ideals, by works of imagination, that the nineteenth century will live. One church like this, full of prayer and good works, will do more to preserve that century in the memorials of the dateless future than all the Godless cities it has builded. No voice comes to us from the once





DEACON A. J. SHIPLEY—p. 165.

mighty Assyria but the hoot of the owl that nests amid her crumbling palaces! Of Carthage, whose merchant fleets once furled their sails in every port of the known world, nothing is left but the historic deeds of Hannibal. She lies dead on the shore of her once subject sea, and the wind of the desert only flings its handfuls of burial sand upon her grave. But how large is the space occupied in the maps of the soul by Palestine, with its obscure Bethlehem and wall-less Jerusalem!

John Quincy Adams, making a speech at New Bedford many years ago, reckoned the number of whale ships that sailed out of that port, and, comparing it with some former period, took it as a type of American success. But alas! it is with other oil that those far-shining lamps of a nation's true glory which burns forever must be filled.

The best measure of any century since the Christian era is its pulpit. By this measurement the nineteenth century does not suffer in comparison with many others. The coldness and deadness of the pulpit and pew of the eighteenth century was warmed into life and power in the latter half of that century by the consecrated eloquence of Whitefield and Wesley. The fire of that great revival, which amounted to a new

Reformation in England, swept clear across the nineteenth century and is still burning on two continents.

The Christian spirit of the first century, whose motto was "Each one win one," was revived anew after long apathy in the nineteenth. The very first pages of the New Testament — earliest in the date of their writing — tell the story of missionary adventure, launching from one continent to save another. They tell how a great Christian hero, nobly born, with ancestry rooting back in the ancient days of patriarch and prophet, bred to culture and piety, renounced pride and prejudice and quit his native land for heathen shores. Some one has said: "Democracy crossed over into Europe in the boat which carried the Apostle Paul;" and it was even so, for a redeemed Pharisee was by life and sacrifice emphasizing the brotherhood of men, and teaching that need and love forget all ranks.

So in the nineteenth century the revival of the Pauline spirit inspired the heroism of the "humble missionary;" who has pushed exploration in Africa beyond the hope of return, and carried the Bible in Asia to men who had inherited a paganism that was already old in the

days of Babylon's glory. All of this the "humble missionary" did in the face of the bigoted, barbaric opposition of Christian civilization. He was opposed by universities that called themselves Christian, and governments that dated their coin by the years of the Advent. The "humble missionary," without the aid of the cannon's voice, or the help of an ironclad, but by the gentle knocking of patient, persistent prayer, gave to the world the "open door," and indeed ripped the doors from their rusty hinges, so that the ancient miseries could no longer be hidden from the modern world. While Carey was preaching in India, his fellow-Britishers, members of the East India Company, were repairing heathen temples and moulding idols for the heathen to worship. Christian synods that deemed themselves inheritors of the work of the Reformers pronounced gravely and indignantly that civilization must go in advance of evangelization, and that steam and gunpowder must prepare the way for the Holy Spirit. But He who is wont "by the things that are not to bring to nought the things that are" has so wrought without, and often in spite of, the theologian and politician, that no man can write the story of the

nineteenth century without devoting at least one chapter to the work of the "humble missionary." Civilization to precede Christianity? Nay, before the flag goes the cross! After the missionary has blazed the way, tamed the savage, subdued the pagan, translated the language, then the modern world very superciliously bids us take our Bible out of the way till the powers have partitioned the land! Philosophy and science and materialism and pantheism bid the humble herald of the light-bearing cross hold his peace till they have settled the right of Jehovah to speak. Yes, in many instances the fires of persecution have descended upon the head of the "humble missionary," because he and the cross stood in the way of the sordid ambition and consuming greed of the world powers, but the cross-bearer was "as David, and David as the Angel of God." The conversion of Pagan Rome went on while Nero was beheading Paul, and in spite of the exile of the aged and last surviving Apostle on barren Patmos.

The modern missionary movement, the revival of the Pauline spirit, has marked a new era in social progress, and the herald of good news has done more than diplomats to unify the races

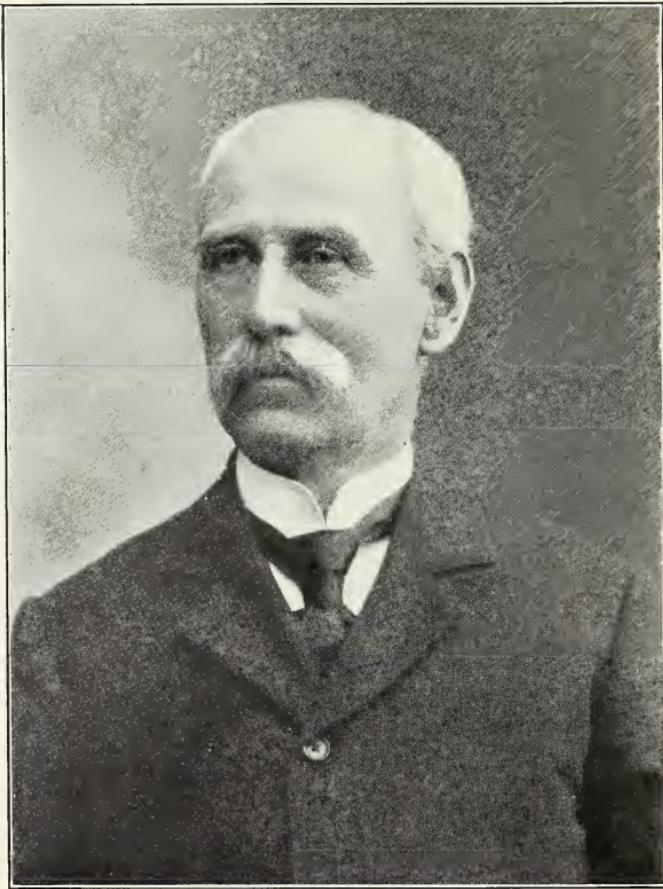
of mankind. No longer is geography a barrier to sympathy; and men not only know, but feel, that they are brothers all. The doctrine of the one God, and He the great Father, has touched to tenderness the universal heart, and the discharge of the warrior has been signed. World-wide peace is today something more than the diplomatic catch-theory of a Pagan monarch; for the conscience of humanity has been sensitized. A gloomy region, where no cries for help can be heard, produces the tiger. War is a blind beast, armed and hungry. It makes us laugh if a Prince assume the name of an animal! The world ridicules the Emperor of China for having himself styled "His Majesty the Dragon"! This shows how far a century has removed us from the savage; and yet one day the pictures of eagles, bears, panthers, and lions will be erased from the banners of nations; iron guns will be masked, and instead of cargoes of powder and lead the man-of-war will carry bread! For these world-wide results, who can deny that the missionary of the Cross, whose field is the world, shares a large measure of the honor and responsibility?

In the forefront of every patriotic, humani-

tarian, and educational movement of the last hundred years stands the pulpit. It led the agitation for popular education, espoused the cause of the slave, pleaded for world-wide missions, and championed the cause of temperance, law, and peace. In advance of the on-sweeping tide of population westward went the missionary, and among the Indians and the cowboys he lived and wrought for God and humanity. No doubt, just as large, if not larger, audiences had assembled to hear individual preachers in other centuries, but never in the history of the Christian religion had the living voice of the pulpit penetrated so far and turned so many hearts to right living, nor had there been so much preaching in so many places and languages as in the nineteenth century.

The nineteenth century witnessed the great popular movement for the education of the ministry among the evangelical denominations, so that today the preacher and his profession of preaching are fully intrenched in society. All movements have their evil tendencies, and so in the educated ministry, no doubt, there is an inclination to overestimate culture. Character must always weigh in the pulpit more than mind,





DEACON JAMES H. MINTIE.

as there love is paramount to reason, and heart, rather than head, must sway the man. The pulpit could not be expected to live through the intensely materialistic and skeptical life of the century just past without being somewhat contaminated with the contagion of the age, and some preachers may have their doubts. But the future abounds in hope, for the present is full of rich promise of a better time. The critical age is now passing into the creative, the age of skepticism into the age of assurance. Men have discovered that he who analyzes a bouquet destroys its beauty. The pulpit is more popular today than ever before, and preaching is one of the inviting professions. Much emphasis is being put upon literary training for the ministry, and the taste for letters is considered in some quarters the highest mark of a man's call, and herein is one of our perils.

In literature and in recorded history, the great men of the pulpit during the hundred years of this church's witness in the earth, will live so long as there is ability to appreciate consecrated and inspired mind. In England and Scotland a noble line of brilliant and inspired leaders served the world in the ministry of preaching. It was

an extraordinary epoch in ecclesiastical history which produced Hall, Chalmers, Robertson, Melville, Newman, McLeod, Spurgeon, Liddon, Parker, and McLaren. To her statesmen and jurists England in the day of her supremacy owes not a greater debt than to these men of prayer and power. In America our preachers have enriched our libraries, planned and founded our great institutions of learning, promoted our philanthropies, and helped to raise by voice and life the nation to a place of proud dignity in the world. There are our great pastors and writers, like Beecher, Hale, Bushnell, Storrs, Hall, Brooks, Deems, Fuller; great teachers, like Dwight, Wayland, McCook, Alexander, Thornwell, and Broadus. No estimate measured by facts and figures can declare the effects of their words and labors.

And now from this pulpit of a hundred years, let the message of love and faith and hope, old as humanity, yet young as human joy, sound forth. All abiding and permanent things are ever old and ever new. Material things live through their little day and pass out, but the things of the Spirit abide. Men exchange the hut for the palace, but home and love follow

them. The scythe gives way to the reaper, but the old hunger for bread remains. The humble homes of Enoch Frost and others may evolve into the domed temple, but the multitudes will still need the old gospel.

What of the Church in the future? Has the nineteenth century done so much that the twentieth has nothing to do? Never were the opportunities of the Church so great, nor its duties so exacting as in the first decade of the new century. It is the function of the Church today to demand the cessation of war, the promotion of amity between the peoples, and the establishment of international tribunals. The readiness with which even Protestant powers submit disputes to the arbitrament of the Pope suggests the enormous influence which the federated Church of entire Christendom might wield as the empire of God among the nations. "The Church may be led to realize a civic ideal, as in the Geneva of Calvin, or may become a state-founding agency, as in the case of New England Pilgrims and Pennsylvania Quakers. Entirely without coercive power, without so much as one shred of legal connection with the state, the Church may exercise a weighty and invariably a decisive influence in the choice of public men and measures. It can

become the corporate and articulate conscience of the state; though like the conscience and unlike the state, it would have no policemen or hangmen behind it." We enter the twentieth century in frank recognition of its stores of knowledge, for it is the heir of all the ages; but the Church must supply that which the schools cannot give.

In the community at large there is wide diffusion of the knowledge of right, but there is no adequate motive to perform it. Men see and approve the better, but follow the worse. The church proclaims among men the great motive, declares to every man Him who loves him and gives Himself for him, that the man in a return of love may be made a new creature and live a new life. The nineteenth century emphasized the world-wide mission of the gospel, the twentieth not losing sight of that, but entering the wide-open door to evangelize the earth, will give new meaning to the gospel doctrine of individualism by emphasizing anew the annunciation: "Ye must (ye may) be born again." A saved world has its ground in the saving of the individuals that populate the earth, and that is to be affected not by any new gospel of service, of philanthropy, or any such thing, but by the old gospel of rebirth.

THE MINISTERS' CONFERENCE.

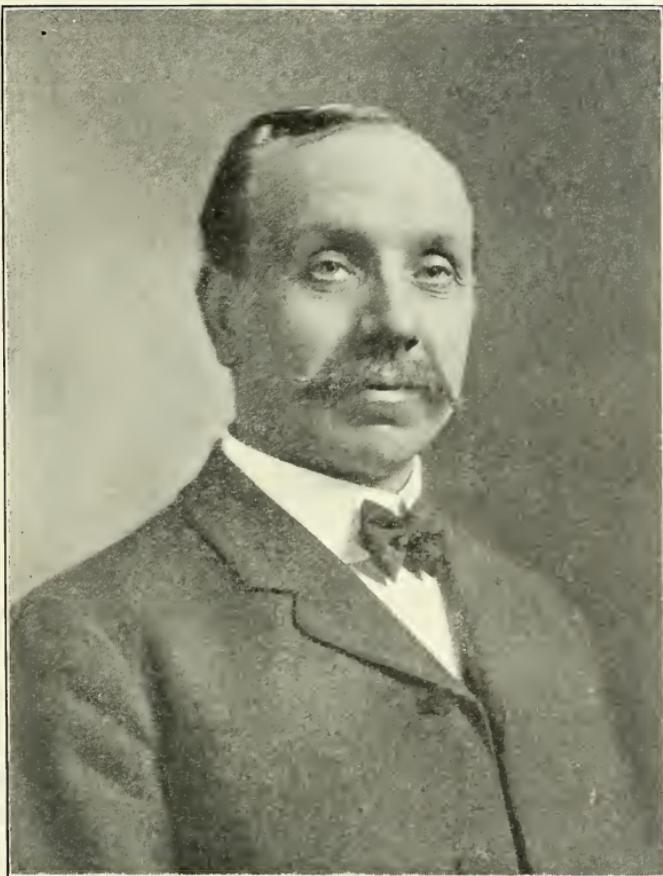
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The united gathering of the New Haven Baptist Association Ministers' Conference, the Hartford Baptist Association Ministers' Conference, and the Waterbury Protestant Ministers' Club met at the First Baptist Church in Waterbury, on Monday, Nov. 2, 1903, as a feature of the centennial celebration of the founding of the church. The meeting was called to order by Rev. Oscar Haywood at 10.35 A. M., and opened by singing "My Faith Looks Up to Thee." On motion of Mr. Haywood, Rev. Joseph Anderson, D.D., was appointed chairman of the session. The conference was led in prayer by Dr. Anderson, at the close of which all united in the Lord's Prayer. On motion of Mr. Haywood, Rev. George B. Cutten, Ph.D., was appointed secretary. The essay of the morning was read by Rev. G. F. Genung, D.D., the subject being "The Character and Theology of John."

It was an admirable treatment of the subject, remarkably clear both in idea and expression, so

that the thought could be easily grasped even by the non-theological mind. His analysis of the character and temperament of the beloved disciple was clear, logical, and incisive, and the synthetical conclusions reached were plausibly in harmony with his analysis.

In the discussion which followed the chief interest seemed to center around the question suggested by the criticisms of Mr. Hanna, whether some expressions in the paper might not be liable to a construction which would make John instead of Christ the author of the Johannine theology, and so that the author of the fourth gospel might be regarded as having evolved a Christ out of his own consciousness, his own peculiarly mystical, emotional temperament, and put the expression of his own conceptions into the mouth of Jesus; whether, indeed, the essayist had been sufficiently careful to show that the peculiarities of John's character and temperament were such that they enabled him to apprehend, resolve in his mind, and record such facts and expressions in the ministry of Christ as might have escaped the notice, or failed to reach the inward perception and be retained in the memory, of those of the disciples who were more interested in the ob-



DEACON WILLIAM O'NEILL,

Who has successfully conducted the Men's Bible Class for 21 years, and  
failed of attendance but three times during that period.



jective manifestations of the divine life of the Master. To a majority of the ministers present, nearly all of whom took part in the discussion, the paper as a whole did not seem liable to such a construction, and was highly complimented as an admirable piece of literature and of analytical and theological work.

At one o'clock a recess was taken to enable those present to partake of a most bountiful collation, in the preparation and serving of which the ladies of the church did themselves much honor, and were complimented accordingly in after-dinner speeches by Rev. W. D. McKinney, Rev. F. D. Buckley, Rev. W. G. Thomas, and Rev. F. B. Stockdale.

#### AFTERNOON SESSION.

At 2.35 P. M. the conference reassembled, and after singing "Am I a Soldier of the Cross?" Rev. W. H. Bawden, vice-president of the New Haven Conference, took the chair. Prayer was offered by Rev. W. D. McKinney. A most excellent and interesting essay on "Christian Science from the Standpoint of Orthodox Christianity" was read by Rev. R. A. Ashworth. The large audience which filled the room at this session included many Christian Scientists.

## CHRISTIAN SCIENCE AND ORTHODOX CHRISTIANITY.

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By REV. ROBERT A. ASHWORTH.



REV. ROBERT A. ASHWORTH.

For almost all the Christian Scientists whom it is my pleasure to know I have only respect. For the lives of some of them I have admiration, for they are sweet and beautiful. Their peculiar tenets have not yet sifted below their eyebrows. Their hearts are Christian still, whatever may be the condition of their heads. Their dogmas seem to give many of them comfort, and often incite to a high type of morality. Let me say nothing in their disparagement.

It is because I believe that the doctrine which they profess carries with it elements which

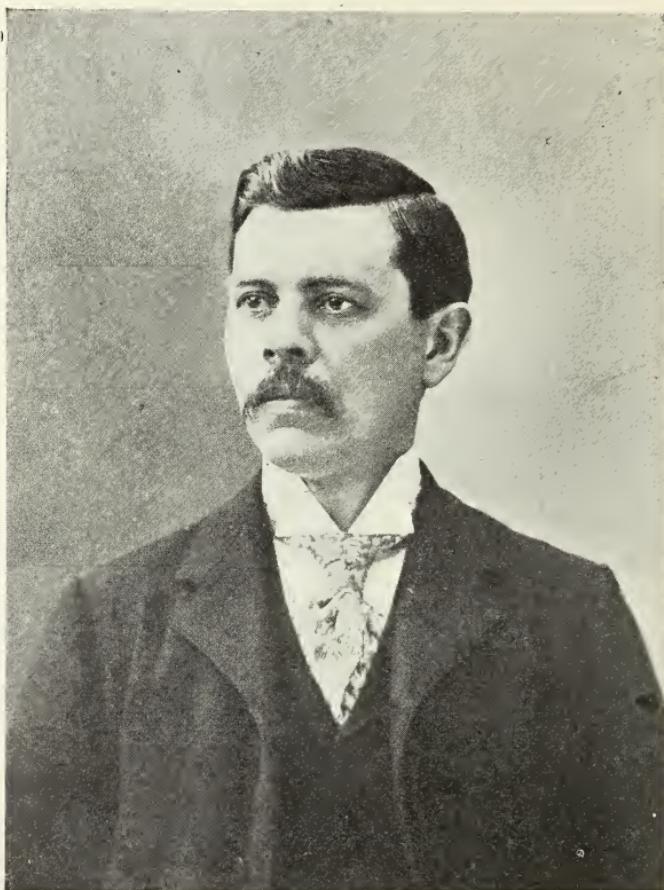
are unchristian, and antagonistic and destructive to Christianity that I undertake to speak upon the subject. Christian charity will speak no ill of the Scientist; but, inasmuch as it "rejoices in the truth," it must set its face like a flint against the stupendous and dangerous errors of the Science. What is new in Christian Science is not true: what is true in it is not new. It is said of the "guinea pig" that its name is correct with two exceptions: first, it is not a pig, and second, it is not from Guinea. So Christian Science is a misnomer in that the thing it stands for is neither Christian, nor scientific.

It is to the strange collection of truths, half-truths, and errors known as Christian Science that I address myself. In the few minutes at my disposal, however, it is obvious that I cannot speak with the detail and thoroughness which the subject demands. If, as we wander in "the mazes of Eddystalk," I become confused in the vagaries and vaporings which envelop the subject and fail to lead you out again into the clear air of the ordinary, common, or garden variety of sense in which you are accustomed to take your daily exercise, do not, I beg of you, lay it altogether to deficiency of gray matter on my

part. With all my attempts to resist the "false claims" which "mortal mind" is continually making upon me, the sublimated atmosphere of Christian Science proves at times too much for me, and its fumes affect me with the delusive symptoms of asphyxiation. In vain do I assure myself in the words of Mrs. Eddy that "nerves are parts of a belief that there is sensation in matter, whereas matter is devoid of sensation." Christian Science is continually getting on to the place where my nerves ought to be if it were permitted to "immortal man" to have such luxuries. I confess to a personal grievance against Christian Science in that it treats me continually with as great a lack of consideration as did the elusive flea the Irishman, who said of it: "The first time I caught him I missed him, and the second time I caught him I missed him where I caught him the first time."

"Can an 'immortal man' with a sense of humor become a Christian Scientist?" I should like to add that question with its answer to the questions and answers in Mrs. Eddy's "Miscellaneous Writings;" but I believe the canon is now closed. It is a pity, as it would look well in conjunction with the following which we find there:





DEACON JOHN LITTLEJOHN.

Question: "How does Mrs. Eddy know that she has read and studied correctly if one must deny the evidence of the senses? She had to use her eyes to read." Answer: "Jesus said, 'Having eyes ye see not.' I read the inspired page through a higher than mortal sense. As matter the eye cannot see, and as mortal mind it is a belief that sees. I may read the Scriptures through a belief of eyesight; but I must spiritually understand them to interpret their science." Now, perhaps, if you will rub the cobwebs out of your brains and ponder a while you will understand that a good deal better than I can. I do not pretend to fathom it. But I will add this evidence in the case, that, whether with eyesight or belief of eyesight, the last time I saw a Christian Scientist reading, she was wearing spectacles!

A sorely afflicted woman writes to Mrs. Eddy with the sad ring of despair in her words: "How can I believe that there is no such thing as matter, when I weigh over two hundred pounds, and carry about this weight?" (Alas, how can you, poor soul!) Cold comfort only has the sage of Concord to offer in her reply: "By learning that matter is but manifest mortal mind.

You entertain an adipose belief of yourself as substance!" This is Mrs. Eddy's famous "anti-fat!"

Imagine yourself the victim of a boil of the peculiarly aggressive kind with which we are familiar, situated just where shirt and collar come together. Run to Mrs. Eddy with it and she will look you squarely in the eye and say: "You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil." I should call Mrs. Eddy peculiarly unconvincing under some circumstances! Christian Scientists will listen to that sort of thing on Sunday morning and look each other full in the eye, and preserve perfect gravity! Are we losing our sense of humor? The exegesis of one who divides the name Adam into two syllables so that it will read "a dam, or obstruction," and then builds an elaborate argument on the basis of the same, is seriously listened to! Mrs. Eddy cured a man of an inflammation due to eating too much

smoked herring. She solemnly declares that she thus demonstrated the truth of the Bible statement that man shall have dominion over the "fish of the sea!" Yet nobody smiles! Recently it was testified of a Christian Scientist at a famous trial in New York that she had given a rubber plant absent treatment to make it grow, though, as it appeared, with indifferent results. But Mrs. Eddy, the founder, has more skill than her pupil, for in reference to the beautiful elms in the garden of her Concord home she declares: "My faith has the strength to nourish trees as well as souls!" This suggests a new opening for the Christian Scientist in the realm of landscape gardening!

But Christian Science deserves fair and serious treatment because of the quality of its advocates and adherents both as to intelligence and deportment. It merits it moreover, because of the good influence it is exerting in one direction at least, through the protest it has already registered against the prevailing materialism of our time. Its emphasis upon the spiritual is distinctly good. Theosophy, Spiritualism, and Christian Science with all their errors tend at least to restore the rightful supremacy of the spiritual. Christian

Science should have our studious attention also because so many of those who attend our churches are interested in its teaching and because some of them are by it being led away from Christ and the truth.

The rapid growth of Christian Science, however, is not to be ascribed to its peculiar philosophy. There are thousands of Christian Scientists who have but the faintest understanding of Mother Eddy's theories of the universe, yet whose faith in them is as boundless as that of the little child who exclaimed: "It's so, whether it's so or not, because Mother says so!" As a Scientist reader said to me not long ago: "We don't any of us understand it very well, but we believe we are upon the right track because it has done so much for us." A large majority of Christian Science adherents have doubtless been brought into the fold through the experience of physical benefit from Christian Science teaching. When a Boston clergyman remonstrated with Judge Hanna for enticing a separate congregation rather than offering their strength to unite with congregations already established, he replied that Christian Science did not recruit itself from other churches, but from the graveyards. Another

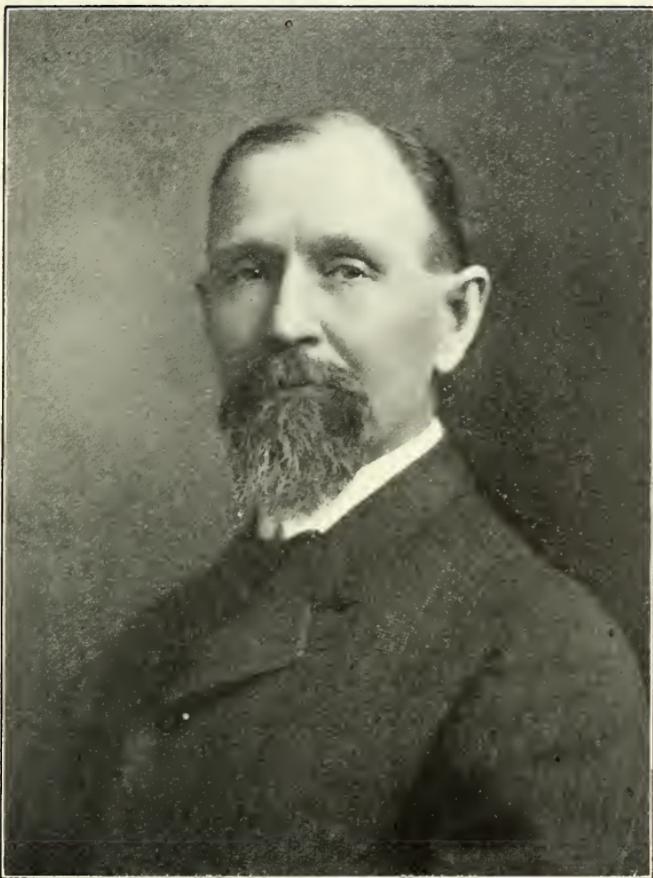
Christian Scientist has said: "Stand and look into an open grave for months, as I have done; all the little fleeting joys of earth seem as nothing compared with it; you begin to be serious; you begin to stare eternity in the face; and then, whether you are intelligent or ignorant, if you can turn to that agency which restores you to health, happiness, and usefulness, if you have the wisdom of an infant, you will want to know what it is that has wrought this stupendous transformation. Most of the people who come into Christian Science come because they have been lifted out of a hell of misery."

It is not to be wondered at that people thus cured of their ailments by Christian Science are guilty of the vicious *non sequitur* of supposing that the fact of the cure proves the truth of the theory. In so doing they but follow the leading of their teacher. Says Mrs. Eddy: "Christian Science reveals incontrovertibly that mind is all in all, that the only realities are the divine mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine principle is demonstrated by healing the sick, and thus proven absolute and divine. This proof once seen, no other conclusion can be reached."

But the fact is that the reported cures have about as much bearing upon the truth of the philosophy as the historic fly on the rim of the chariot wheel had to do with the dust in which he moved. If I could turn my pen into a pen-wiper, it would not, as Matthew Arnold, I think, somewhere observes, prove that I am a good man. Neither does the cure of many forms of disease by Christian Science prove that matter has no real existence or that the name "Adam" means, among other things, "the belief in original sin, sickness, and death."

For many of the reputed cures of Christian Science mother Nature should doubtless be given the credit. Nature is forever mending. Dr. Oliver Wendell Holmes doubtless speaks truly when he says that "the great proportion of cases of sickness tend to get well, sooner or later, with good nursing and little or no medicine."

Yet apart from the curative ministry of nature, Christian Science has, within limits, a large therapeutic value. It does cure, and it cures by a scientific method, by the power of the mind over the body, through suggestion. In the case of most functional and of some organic diseases this method produces undoubted results. To the



DEACON EDWARD L. ASHLEY.



same principle is due the wide prevalence and success of exorcism, fetichism, touching sacred relics, visiting shrines, spells, amulets, mesmerism. The man who travels to the shrine at Lourdes, or who visits the relics at St. Anne de Beaupre, if he is cured at all, is cured by suggestion. It is the belief that cures, though the belief may rest upon false grounds and be itself untrue. Unfortunately the suggestion which cures the pilgrim to Lourdes and the suggestion which cures the body of the devotee of Christian Science depends upon the acceptance of ideas which have a most deleterious and destructive effect upon the mind and spirit. The body profits at the ultimate expense of the soul. It is my conviction that suggestion in one form or another will be increasingly used as the agent in the cure of bodily ills; but not the suggestion which depends for its value upon the acceptance of the philosophy of Christian Science, whose premises are false and whose conclusions are pernicious.

The doctrine of Christian Science which sticks most hard in the crop of common thinking is that of the unreality of matter. Yet this is the very base of the philosophy. As Mr. Carol Norton flatly puts it: "All is mind, there is no matter."

We are here, of course, upon old ground which has been fought over time and time again before you and I were born, first in the Orient in the ancient Vedas, then from Bishop Berkeley to the present day. The war has shifted from England to the continent and back again. It is a problem which each of us has to face and to fight for ourselves. "He who never doubted the existence of matter," said the eminent French economist Turgot, "may be assured he has no aptitude for metaphysical inquiries."

"Let visions of the night or of the day  
Come, as they will; and many a time they come,  
Until this earth he walks on seems not earth,  
This light that strikes his eyeball is not light,  
This air that smites his forehead is not air,  
But vision — yea, his very hand and foot —  
In moments when he feels he cannot die,  
And knows himself no vision to himself,  
Nor the high God a vision."

But it is the use to which Mrs. Eddy puts this idealism of hers that makes the value of her system to her devotees. Mind is all, mind is one, mind is God, and so on. God is defined as "Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." Man is defined as "God's universal

idea, individual, perfect, eternal." "All that really exists is the Divine mind and its idea." All minds are but emanations of the One Divine Mind, and like it are eternal and divine. Mrs. Eddy indignantly repudiates the charge of pantheism, understanding by the term, "the false doctrine that God, or Life, is in or of matter." Evidently she has not heard of that idealistic pantheism, of which her system, if it be a system, is a confused type.

Well, then, God being all, and man spiritual one with the Divine Spirit, whence comes evil? God cannot have created it, since God is good; and there is nothing else that can have created it, since God is all there is. Ergo, there is no such thing! Anyone with sufficient agility in mental gymnastics may easily follow Mrs. Eddy thus far.

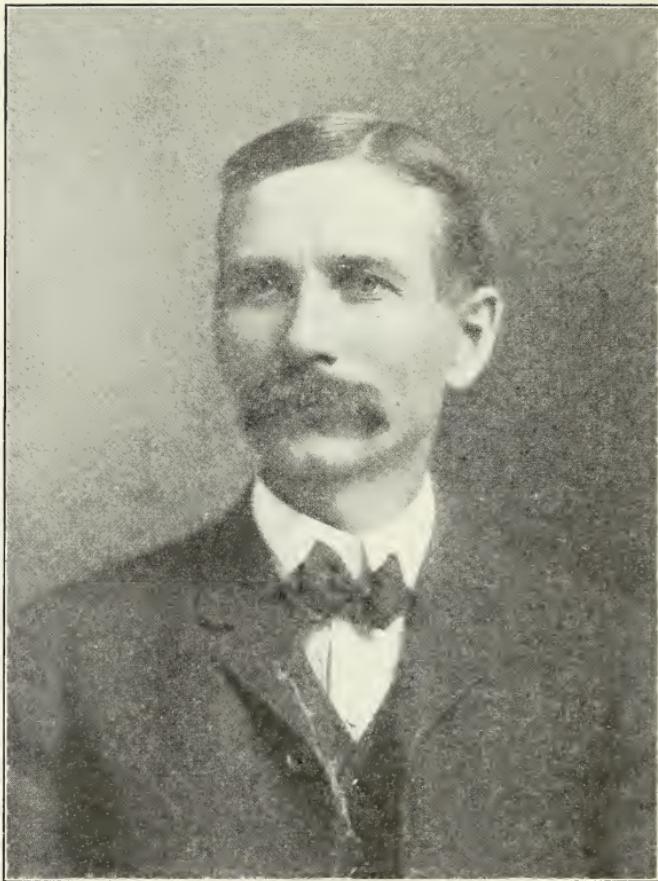
Let us see, then, no matter, no evil, i. e., sin, or sickness, or death—the question next arises: "How did we ever come to think there were such things?" Here comes in a creation of Mrs. Eddy's own, "mortal mind," which impudently and arrogantly invents and asserts all these wrong ideas which are foreign to the mind of God and of immortal man. It is rather discon-

certing after reading so much that Mrs. Eddy has to say about "mortal mind" and its crimes and errors, to come suddenly upon such a statement as this: "In reality there is no mortal mind, and consequently no transference of mortal thought and will power." But one gets used to almost anything while reading Mrs. Eddy, and is not easily disturbed.

This "mortal mind" then (which itself does not really exist) builds up its dream world of sickness, sin, and death, which becomes real to it as long as it believes in it. Now for the cure for it all. Strike this "baseless fabric of a dream" at its very foundation! "Destroy the thought of sin, sickness, death, and you destroy their existence." From your standpoint of spiritual understanding deny the illusions of mortal mind and they disappear. "When your belief in pain ceases the pain stops, for matter has no intelligence of its own."

"If you believed you were sick should you say, 'I am sick?'" asks Mrs. Eddy. "No," she replies; "mortal material sense might answer yes; but these senses do not report the truth of your being. If you commit a crime, should you acknowledge to yourself that you are a criminal?"





DEACON SIDNEY RISDON.

Yes," answers Mrs. Eddy with complete inconsistency, but with a practical moral purpose in view, I suppose. "Your responses," she proceeds, naïvely, "should differ because of the different effects they produce. To admit that you are sick renders your case less curable; while to recognize your sin aids in destroying it. The truth regarding error is, that error is not true, hence it is unreal (a strange juggling with words)! To prove scientifically the unreality of sin you must first see the claim of sin and then destroy it. Whereas to prove scientifically that disease is unreal, you must mentally unsee the disease, and then you will not 'feel it, and it is destroyed.' You will notice that though the method of proof differs, what is regarded as scientifically proved in each case is that sickness and sin are alike unreal, i. e. have no real existence, are a mere delusion.

We cannot stop to discuss these strange phantasies. Of the illusion of the illusoriness of matter let me note only that the Christian Scientist has not yet "demonstrated high enough," as I suppose she would put it, to live without food. Mrs. Eddy says: "I do not maintain that you and I can exist in the flesh without breath, food,

and raiment; but I do believe that man is immortal, and that he lives in spirit and forever."

Let me warn you, however, not to question a Christian Scientist on this inconsistency. She (I speak of them in the feminine gender, since it is a feminine philosophy) can turn in one-half her own length, in a shorter relative space than any other creature under heaven.

As to the more critical question, from what is this "mortal mind" of which Mrs. Eddy has so much to say, this human faculty of producing illusions, evolved, I can say little more at this time. Is it from God? Impossible, for it is the source of all evil. Yet God is all-in-all. Whence came it then? Mrs. Eddy has no reply. Like Mahomet's coffin it hangs between heaven and earth! Either it is a case of spontaneous combustion, or Mrs. Eddy made it herself!

But we must restrain "mortal mind" in its constant tendency to treat this subject flippantly. There are grave dangers in this increasingly popular superstition. It is a "science falsely so called, which some professing have erred concerning the faith."

Its danger consists first in error concerning God. God is defined as "the great I am, all

knowing, all seeing, all acting, all wise, and eternal principal, mind, soul, spirit, love, truth, life, substance, intelligence." Is this God a person? No, he is a medical prescription! "The divine principle, not person," says the Concord philosopher, "is the father and mother of mind and the universe." It is a principle with which Mrs. Eddy deals. A friend of mine writes: "A young man recently came to me who had gone through Christian Science into atheism. I asked him to describe the path he had passed over. He answered: 'The Christian Science teacher began by thoroughly persuading me that God is not personal but pure principle. After some months I accepted that, and then I said to myself, what is a principle? Does it have real existence? Is it an entity or reality? I soon saw that a principle is simply an idea of my own mind, and when the Scientist dissolved my God into principle I ceased to believe in any God whatever. I now simply believe in myself.' "

The Christology of Christian Science, its doctrine of Christ, is false and destructive. Flesh being an illusion, Christ came in the flesh in no real sense. Christ indeed is defined as Christian Science: "There is but one way to heaven and

harmony, and Christ, Christian Science, shows us the way.” Christ is not the way, but the “ way shower.” Though a Christian Scientist, Christ is not an adept, for “ Had wisdom characterized all his sayings he would not have prophesied his own death and therefore hastened it.” The burial of Jesus was his annihilation. “ The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality of the seen and the unseen, the Jesus and the Christ, continued until the Master’s ascension, and then the human, the corporeal concept or Jesus, disappeared; while the invisible, the spiritual idea or the Christ, continued to exist in the eternal order of Divine Science, taking away the sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes.”

Well may the disciple of this new teaching exclaim: “ They have taken away my Lord, and I know not where they have laid Him!”

Its doctrine of Redemption is false. Christian Science resents the insinuation of disbelief in prayer, but it is nevertheless prayerless in any true meaning of the word. It declares “ the habit of pleading with the divine mind, as one

pleads with the human being, perpetuates the belief in God as humanly circumscribed — an error which impedes spiritual growth ; ” also that “ God is not influenced by man.” A critic has said, “ To the devout Christian, Christian Science will say : ‘ Of course we believe in prayer ; we use the Lord’s prayer at every service.’ To the opponent of Christianity it will as glibly say : ‘ You know in what sense we pray — it is by affirming principle ! ’ ”

The Saviour, according to Mrs. Eddy, is not Jesus Christ, but enlightenment, — knowledge, — a scheme of redemption long ago tried and discredited.

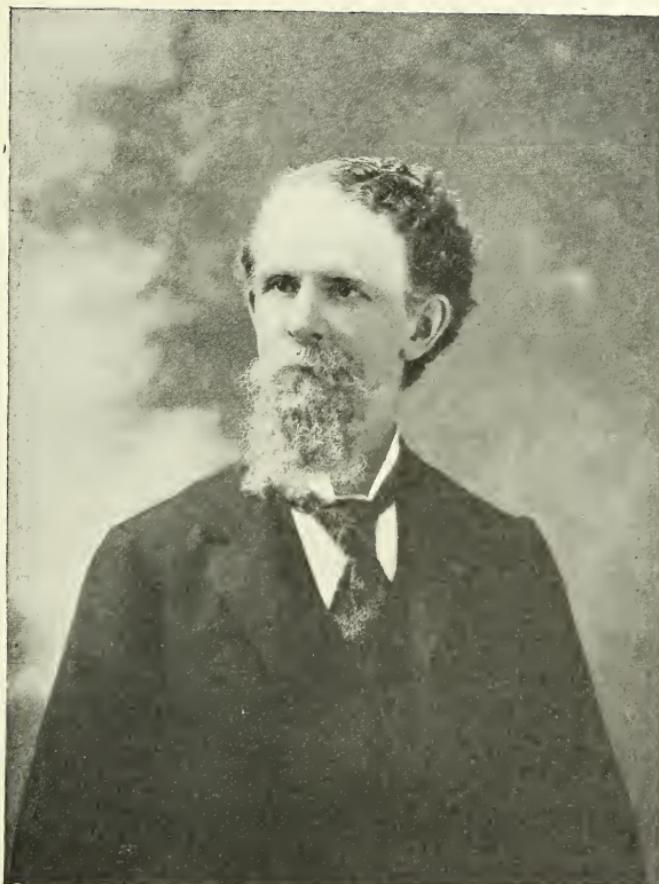
All human sin is apparent only, and has no real existence. Conviction of sin, then, is a dream, and redemption from it an impossibility ! The way to escape from this dream of sin is to wake up, to recognize that it is a dream. We have no need of Christ, except to tell us that this is so. He is the “ way shower.” Take a course in mental acrobatics and you will be all right !

Such teaching is exceedingly perilous to the moral life. Sin is a set of the will, not an error of the mind. Salvation comes not through a mental *tour de force*, an intellectual somersault, but

through faith in a divine Saviour. A man is no more saved when he denies the reality of sin than an ostrich is hidden when it sticks its head in the sand. Repentance is not, as Mrs. Eddy says, "a state of mind which rends the veil of mental deformity," but sincere sorrow for wrongdoing, of which the soul knows itself to be responsible, together with a determination to do better. The world will never be saved by right conceptions or ideas, but only by a change of heart, regeneration. Christ did not come into the world to save men from a false idea, but from a wicked heart.

Not only, then, because of its strange absurdities, but also because of its dangerous errors, Christian Science is a menace to the truth. Professing to be founded upon the Scriptures, by its fantastic allegories and impossible exegesis it distorts the meaning of the Scriptures and teaches what is untrue. Warmed by a fire of coal, with spectacles on its nose, and a mutton chop between its teeth, it denies the reality of matter! The few grains of truth are lost in the chaff of error. It denies the reality of sin and the atonement of the Saviour.

What is true in Christian Science the church



HENRY F. SANFORD,  
Now in the 21st year of his service as Clerk of the Church.



must be careful to emphasize in its teachings. What is new merely, and not true, we must with all charity for those who mistakenly follow it unalterably oppose. If this strange superstition has come among us as chastisement for the sins of omission or commission of the Christian church, because we have wandered from the simplicity of the truth as it is in Christ, or because we have neglected to preach the whole truth as taught by the Saviour, let us repent of the sin and set ourselves to proclaim more earnestly by word and deed the whole Gospel of Jesus for body, soul, and spirit.

The discussion which followed the reading of this paper was animated and continued with unabated interest until the hour of closing. A considerable variety of opinion was manifest, but the conclusion reached as indicated by the general drift of the discussion may be briefly stated as follows: Healing of disease and other apparently miraculous manifestations occur and have always occurred under various systems of religion, and also outside of anything which can properly be called religious, the effects being due, to use Dr. Cutten's scientific phraseology, to the power of "subconscious suggestion," or, as others have expressed it, to the remarkable power of mind over matter. Witness the apparent miracles

wrought at the tombs and by the relics of saints, the "holy stigmas" of St. Francis, and of others, magnetic healings and other similar phenomena. Healings in answer to prayer, and without the use of relics or other superstitious accessories, are to be differently classed, and even when real do not prove the truth of any particular religious system or theory, since these effects may occur under any system of religion in which the prayer of faith is offered. Leaving Mrs. Eddy and her crude mysticism out of the question, Christian Science need not be regarded as necessarily in conflict with Christianity, nor are those who accept its theories thereby disqualified for membership in a Christian church. Even if Byron's witticism, cited by Mr. McKinney, that "when Bishop Berkeley said there was no matter, and proved it, 'twas no matter what he said," is true, neither would it be any matter if a church member should accept the Berkeleian philosophy, possibly not either, if he thinks he believes things which to other people seem incomprehensible or self-contradictory. Christian Science indeed holds to very much which Christianity approves and accepts. It is doubtless true that God will do the best thing for all who call upon Him in sincerity, whether or not that best may include bodily healing without medical aid. It is doubtless also true that this idea may be carried so far as to be a tempting of providence through a re-

jection of the means which providence has obviously provided. The phenomena of Christian Science rather indicates that Christianity has not entered into its full inheritance, that healing by faith and in answer to prayer is properly a part of its work, and that efforts of this kind on the part of Christians should not be discouraged, but rather directed, so that they may be made under intelligent and scriptural conditions. Dr. G. B. Cutten and Rev. E. W. Stone of New Haven and Dr. G. M. Stone of Hartford were especially prominent in the expression of the opinions above indicated.

Among those present from the two Conferences and the Ministers' Club were the following:

Rev. Joseph Anderson, D.D., Waterbury.

“ Oscar Haywood, Waterbury.

“ C. C. Smith, Waterbury.

“ F. B. Stockdale, Waterbury.

“ B. F. Root, Waterbury.

“ F. D. Buckley, D.D., Waterbury.

“ John E. Zeiter, Waterbury.

“ E. D. Bassett, Waterbury.

Prof. D. G. Porter, Waterbury.

Rev. A. R. Lutz, Oakville.

“ G. F. Genung, D.D., Hartford.

“ W. H. Main, D.D., Hartford.

“ G. M. Stone, D.D., Hartford.

“ H. Clarke, Bristol.

“ F. S. Leathers, South Windsor.

- Rev. G. C. Sauer, Torrington.  
" W. H. Bawden, New Haven.  
" E. W. Stone, New Haven.  
" D. W. Phelps, New Haven.  
" G. B. Cutten, Ph.D., New Haven.  
Mr. F. Sutherly, New Haven.  
Rev. W. D. McKinney, Ansonia.  
" T. A. T. Hanna, Shelton.  
" W. G. Thomas, Essex.  
" G. H. Gardner, Plantsville.  
" R. A. Ashworth, Meriden.  
" B. F. Rowley, Middletown.

## DR. HOYT'S ADDRESS BEFORE THE Y. P. S. C. E. SOCIETIES.

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### THE BEST WAY OF VANQUISHING.

The Rev. Wayland Hoyt, D.D., LL.D., of Philadelphia, was the speaker before an assemblage of the Young People's Christian Endeavor societies of the city at the church Monday evening. At the very outset of his address Dr. Hoyt won the ears and hearts of his audience, and everybody listened with great attention as Dr. Hoyt went on in his witty, conversational manner, delivering one of the most cheerful and profitable addresses that one could listen to. His style was refreshing and bright, and he talks with delightful naturalness.

Dr. Hoyt spoke of the wonderful progress of the Christian Endeavor movement. The first meeting was held in Portland, Me., not many



DR. WAYLAND HOYT.

years ago, and now millions of young people are enlisted under its banner. Its noble mission is marshaling young people for Christ and His church, making all its members one in the spiritual and deep fellowship of Christ. He advocated a high ideal for every man and woman, which would attract them and arouse a passion within them to attain it.

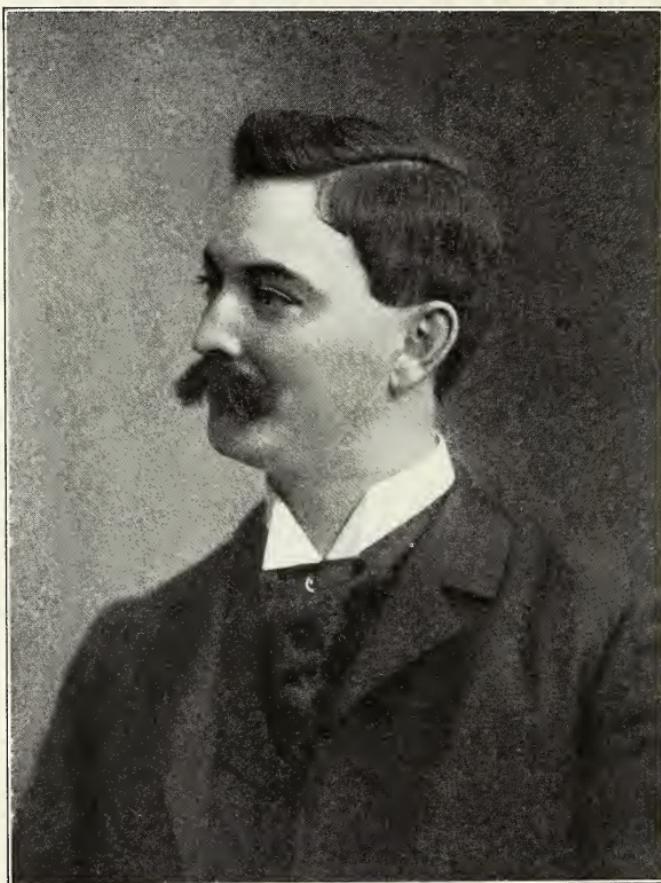
The best way of vanquishing evil is to side with the cause of righteousness. The effort of all should be to crown the right, the true, the pure, and in the presence of the right, evil will fail and fade away.

This was the keynote and lesson of the address, and Dr. Hoyt emphasized it throughout.

“One of the greatest things we have to fight is evil thoughts, for they unconsciously come upon us and strike at us at our weakest points. There are three stages in which we come in contact with evil thoughts: the suggestion, the delight, and the consent. It is in the delight that most of us fall, not at first consenting to, but delighting in, thinking of it and eventually falling. We may not do an evil thing, but often delight in thinking of it.”

Dr. Hoyt strongly advised his young audience





WARREN S. TROTT,  
Who succeeded his father, J. T. Trott, as Treasurer of the Church.

to discriminate in what they read. He denounced the translated French novel, which is sanctioned because it bears the mark of realism.

"Why roll in the gutter just to see how you look and smell when you come out? Young men wallow in such reading because they want to know life; because they do not want to be "green." Don't waste your golden youth, using it to investigate evil. The putrescent book is no book for you to read, but you should have high and true thoughts of what is best; that is the way to vanquish evil. Do not wait to do a thing until you feel like it, for you will never do it. The only way to feel like it is to do it until you do feel like it. The best way to vanquish evil is to place the right and true plainly before you, and in its presence evil will fail and disappear."

Dr. Hoyt seemed greatly pleased with his audience, and thanked them for their close attention, saying that it was worth while coming from Philadelphia to meet such an audience.

During the service Miss Georgiana Turnbull sang "Supplication," with piano and violin accompaniment. The singer is possessed of a soprano voice of unmistakable quality, and the solo was rendered with rare feeling. The violin solo, "Romance," by Miss Mae Stanley, was finely executed.

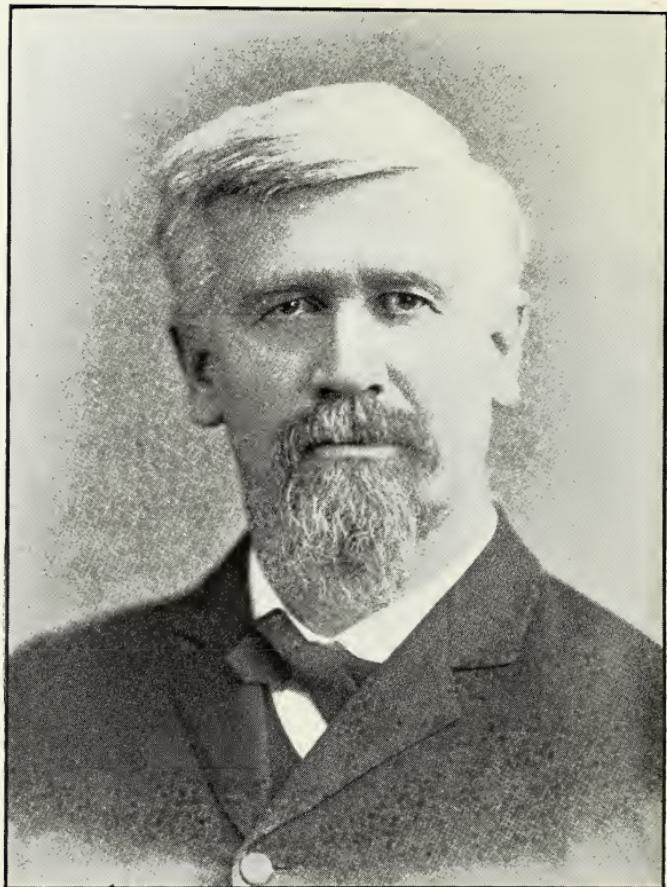
## WOMAN'S DAY EXERCISES.

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Tuesday, November 3d, was the Woman's Day of the celebration. Miss Margaret McWhinnie presided, and the speaker at the morning session was Rev. Dr. Wayland Hoyt of Philadelphia, whose topic was "Soul Winning." We regret that we have been unable to obtain even a fitting abstract of Dr. Hoyt's very able and interesting address, the introduction to which is briefly summarized as follows by a reporter of the *Waterbury Republican*, to whom also we are indebted for the report of Dr. Hoyt's address the evening previous, and for many other favors of a similar kind:

"Sin has a fourfold meaning. In the original Hebrew it means missing the mark. It also means a wrong, a transgression, and an iniquity. But in the death of our Lord Jesus Christ is brought about the forgiveness of sin. The progress of soul winning is the setting apart of the soul from sin, and the Christian is responsible. A true Christian must accept the cross and become a soul winner, which must generally be carried to the extent of self-sacrifice. The re-





REV. JAMES McWHINNIE, D.D.—p. 163. †

sponsibility of character is one of the first things to be considered. We must be sure that our character will not clash with the work which we are trying to do."

At the afternoon session, after brief devotional exercises, Miss Newcomb of India gave a very interesting account of "Our Work in India." Her address was thrilling, and told of the many trials through which they had been obliged to go while striving to perform their missions in that country. Miss Newcomb speaks in a very interesting manner, and held the undivided attention of her auditors throughout her entire address.

Following Miss Newcomb, Mrs. James McWhinnie of Boston, widow of the late Dr. James McWhinnie, himself a son of the Waterbury church, gave an address on the Home Mission work as carried on in all parts of North America by Baptist women, which delighted her large audience whose sympathetic interest was evident from the beginning. She spoke of the rapid advance in culture and education of the negro, and very impressively also of the condition of the Indian. She stated that the white people were to blame for the frequent uprising of the Indians, who she thought were not receiving all the advantages that they ought to receive. Of Mormonism, she said "It is not dead yet."

In connection with this she mentioned the great immigration to this country. In one place in Boston there are twenty-three different nationalities. "Right there," she said, "is a chance for foreign missions."

In conclusion, she spoke enthusiastically of the duty of the church member in regard to home missions, making also a touching allusion to the relation of her late husband to the Mother Church, his interest in missions, and the great joy it would have been to him to have been present at the centennial meeting, and thanking the church for its share in making him the man that he was.

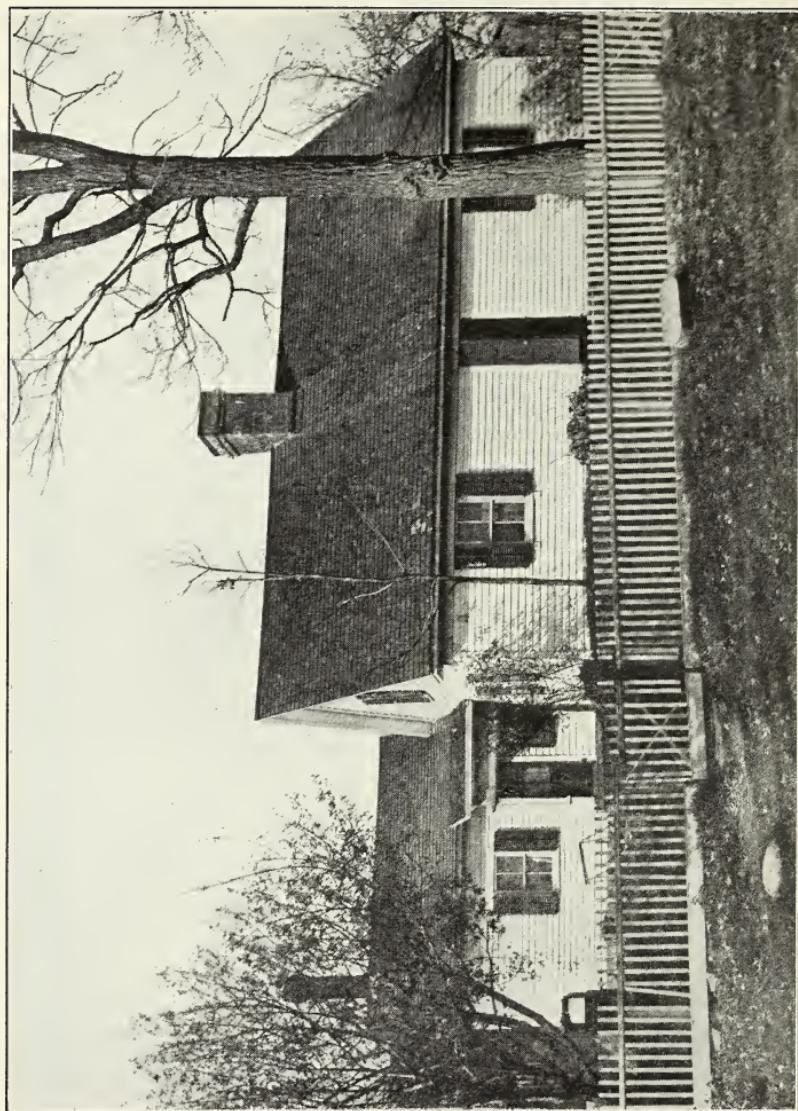
Mrs. Frederick E. Stanley then read the following paper on.

#### THE WOMAN'S WORK OF THE FIRST BAPTIST CHURCH.

I would like to take you this afternoon in a direction easterly from here about two miles and a half. On a branch connecting the Cheshire and Meriden roads stands a farmhouse, where we will stop. The house stands strongly on its foundations, laid over a hundred years ago.

As we look from the broad stone steps out upon the meadows and fields enclosed by the ancient stone walls, we think of the busy, thrifty hands long since folded. But we enter the door





HOUSE OF ENOCH FROST, IN WHICH THE FIRST BAPTIST CHURCH IN WATERBURY WAS  
CONSTITUTED IN 1803, NOW OWNED BY RALPH N. BLAKESLEE — p. 66.

of the house, and passing through the front rooms come to the broad, low-ceiled living-room. Now let us close our eyes upon the present and open them on a Saturday morning one hundred years ago.

The house now more than a hundred years old was then practically new. Enoch Frost is the owner, and the women of his family are busy in preparation for an important event. Upon the morrow, and in this house, a Baptist church is to be constituted, and an unusual interest has been excited among the scattered adherents of the faith who are to assemble from far and near to attend or assist in the services. Some of the preachers, and others, are to come from such a distance that lodgings as well as meals must be provided for them, and the women of the household, doubtless assisted by neighbors and friends, are busy in preparing to minister to Baptist saints, the pioneers and heroes of the early days. A bountiful supply of the standard New England dishes and delicacies is to be provided, sleeping rooms are put in order, chairs brought in and benches extemporized, and a cheerful expectancy enlivens the faces and movements of the busy workers.

And now it is Sunday morning. The guests have come, as expected. They have been lodged and fed, and their numbers largely increased by sympathizers gathered from a wide neighborhood around, among whom are the twenty persons, lately members of the Wallingford Baptist Church, who are to associate themselves together in the form and capacity of a church of Christ in Waterbury, and thus to covenant with each other before God to meet stately for his worship, to faithfully observe the ordinances of his house according to New Testament precept and example, and to do whatever they may be able to advance the interests of the Kingdom of God on earth. Most of the twenty were doubtless men, since membership in the distant Wallingford church would be difficult for women in those days. But women soon joined them, and it was the busy and willing hands of women which prepared the house and the entertainment for this first service, and which thereafter rendered similar service in the five houses in which the church assembled alternately for its weekly meetings during the twelve years when it was without a house of worship, and before the little cross-roads meeting-house was built. And when, fif-

teen years later, the little church undertook to build a new house of worship in the center of the town, at what sacrifice of labor and self-denial God only knows, Baptist women assumed their full share of interest and effort in the difficult enterprise.

For many years the new building stood without window blinds. It was the women of the church who finally supplied the need. In the midst of their household cares they found time to "stitch" the baskets of suspenders which Brother Edward Terrill brought them weekly from the factory, until by their patient and poorly paid labor they had secured the amount necessary for the purpose. One sister, Mrs. Luther Hall, gave the Bible for the pulpit; another sister provided the communion set. Sewing societies were formed, meeting from house to house, by means of which many hundreds of dollars were raised to meet the growing needs of the church.

Prayer meetings for women came into existence during the pastorate of the Rev. J. A. Bailey. These meetings were held at the pastor's house. Not many came, but the few who did were of the spiritually minded, and they were often cheered by the presence of sisters from other churches.

Many an alabaster box was brought and broken at the feet of the Master, the incense from which has floated down through the years. This afternoon we seem to be in a portrait gallery, many of the faces looking down from the walls being those we remember; others were there before we came. These all represent women known to the Father, for they are with Him, having faithfully served Him in their day and generation upon earth. Here are some of their names: Isabella McWhinnie, Jane A. Bailey, Elizabeth Terrell, Sarah Roberts, Susan Jacques, Sarah McWhinnie, Mary Mintie, Jennie Fiske Hall, Sarah Griley, Mary Treat, Mary Elsdon, Mary Folwell, Ellen Beecher, Ellen Mintie, Rosetta Dudley, Almira Bassett, Nancy Sanford. Blessed are their memories. May their mantles fall upon their successors.

When the present house was built, all were again called upon to give as much as possible, and the instances of self-denial were as frequent as in the first years. One woman, a seamstress, surprised the pastor by placing in his hands \$1,000 toward the building. The pastor hesitated at receiving it, telling her she was giving more largely than she ought. "I know what

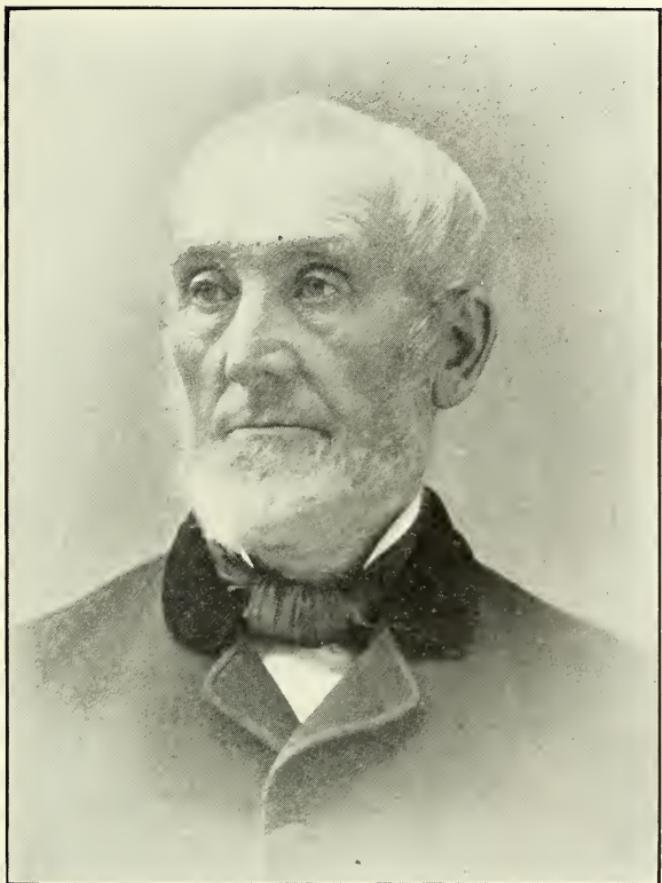
you think," she said, "that I am growing old, and may need it for possible illness before my death. But I have remembered and laid aside money for that, and this is left over." Nor could she be persuaded to lessen her gift. One sister made hundreds of sweeping caps, and sold them. Another made kitchen-holders, sending out her little niece to sell them, until she had earned \$30.

Time fails us in reciting these instances of working women turning this way and that to give money toward the erection and support of God's house.

Early in the history of foreign missionary work it became evident that woman was to have a specific share in it. Single women in the fields were a necessity. They could seek and meet the conditions of heathen women as the general missionary could not. When this fact was fully recognized, it was but a short step to the organization of women's societies in the Christian church. In response to this call, on March 1, 1872, the women of this church formed a circle of thirty-one members auxiliary to the Women's Baptist Foreign Missionary Society. Each woman pledged one dollar annually, this amount in no

way to lessen her giving to the general foreign work through the church. In the twenty-four years' existence of our Auxiliary Circle, we raised for the women's work over \$1,300.

The time came, a few years later, when the American Baptist Home Missionary Society, seeing the success of the woman's movement upon the foreign fields, appealed to the sisterhood. The floods of heathenism pouring over our country, as seen by the missionary boards, are appalling. The boards see, as the rank and file of the churches often fail to see, that it is only as Christ's soldiers "hold the fort" we can keep our blessed land a Christian country. The women were called upon to support missionaries and teachers among the women and children of our great South and West. This appeal of the general society was met by the formation of the Women's Baptist Home Missionary Society in the year 1878, and in 1886 a local circle was formed in this church. It numbered at first twenty-four women, each pledging an annual dollar. During the eleven years of its separate existence, this circle raised between \$700 and \$800, making the amount raised by the two auxiliary circles over \$2,100.



DEA. JAMES McWHINNIE—pp. 163, 165. †



The women of the church thought they could do better work if all the lines, viz.: social, parish, and missionary, were brought under one organization. On April 20, 1898, they decided to make this change, and formed the Missionary and Social Union of the First Baptist Church of Waterbury. In this new departure they were largely assisted by the wise counsel of our beloved pastor, Dr. Parry, so lately called home. The society embraces all of the women's distinctive work, and aims to include in its membership every woman of the church. It has three departments: Parish Work, Home Missions, and Foreign Missions. It has a chairman in charge of each line of its work. Thursday of each week is its "At Home" day, two hostesses being in charge of the parlor all day, while all women's meetings are scheduled to appear at some specified hour. During the five years of the new society's existence, the moneys raised are approximately as follows: For Foreign Missions, \$151.00; Home Missions, \$159.63; Parish Work, \$119.49.

We have much ground yet to cover before our ideal as a society is attained, but, trusting in the Lord for strength, we look forward by faith, hoping that at our next centennial our coming sisters will announce the end more nearly accomplished.

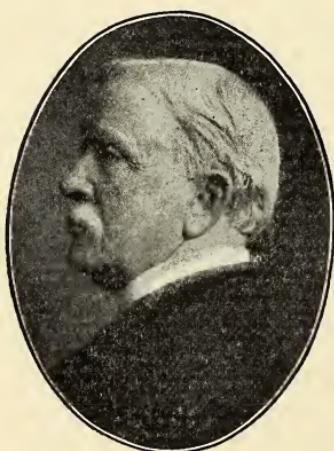
## THE RELIGIOUS SIDE OF WATERBURY.

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We consider ourselves especially fortunate in being able to present in full to the reader the very able and interesting address of Dr. Anderson on a subject of vast importance. The paper shows clearly and in a striking manner, whence we came religiously, and in what direction we seem to be moving, — moving, too, with a startling rapidity.

Dr. Anderson is now in the fortieth year of his pastorate in the First Congregational Church of Waterbury, and no man in the city is better qualified than he to speak on the theme of his address. We may add, too, that no man in the city is more highly esteemed and honored.

ADDRESS BY REV. JOSEPH ANDERSON, D.D.



DR. JOSEPH ANDERSON.

The theme assigned to me is "The Religious Side of Waterbury." In a service connected with the celebration of the centennial of a church it is well worth while, it is a matter of course, that the religious side of the life of the community

should receive special attention. It is worth while to insist that this busy, prosperous, worldly city, this intensely materialistic city, *has* a religious side — although it be not nearly so large or so dominating or so obtrusive as its secular side.

The fact that our service is a “centennial” service suggests a historical treatment of the theme, and such a treatment I should like to give it; for the Waterbury of the past deserves special recognition from the religious point of view. But I reluctantly limit myself for the most part to the present. I must also disregard certain important distinctions. If I were speaking at length of the past I should distinguish between religion and theology; speaking of the present I should like to distinguish between religion and the church, between religion and philanthropy, religion and benevolent institutions, religion and missionary enterprises; but that will be impossible. Religion is really a thing of the inner life; but my subject this evening, I take it, is religion as imperfectly revealed in institutions and organized activities.

In the early life of Waterbury, as in all the older New England towns, religion was a matter

of universal concern. No one was allowed to ignore it, as thousands do today. The management of ecclesiastical affairs under the old parish system of Congregationalism was in the hands of the town, and although the entire population was not gathered into the church, as in European communities — church membership being limited to presumably “converted” persons — the church was nevertheless a very central thing; it was an object of interest and care to the people as a whole. It was the town that built the meeting-house and employed the minister, and the town laid a tax to meet the expense thus incurred. The entire population was loyal to the old First Church, and there was no other.

More than half a century passed, here in Waterbury, before this condition of things was disturbed — by the setting off of new parishes in the northwest and north — now known as Watertown, Plymouth, and Thomaston — and a few years later by the introduction of “dissent,” through the coming in of persons attached to the Church of England. But religion, with new centers and under modified forms, was still the concern of the town as a whole, and continued to be so from generation to generation. By degrees

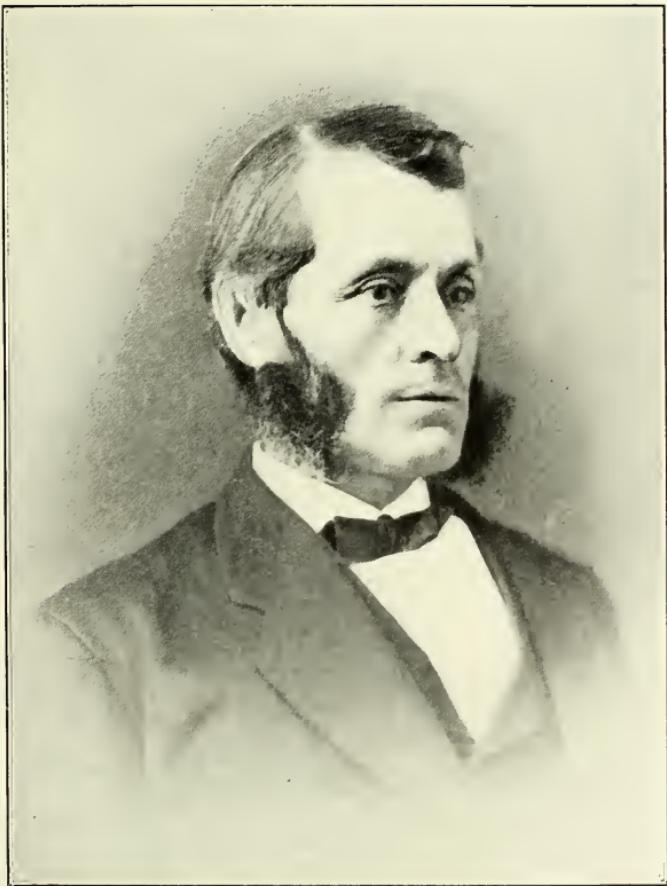
an irreligious class developed in the community — a class decidedly alienated from church life — but it was not until the adoption of the state constitution in 1818 that the entire severance of church and state was accomplished.

So much for the past. How great the contrast between the present time and that first half century, when the only church in the town was the church which I have the honor to represent; between the present time and that period of sixty years during which the First Ecclesiastical society and St. John's parish divided the community between them. The First Church, with its "meeting-house" at the east end of the Green, and St. James's (afterwards St. John's) with its church edifice at the west end of the Green, claimed the entire area of the present Waterbury until the incoming of the Methodists and Baptists, and the organization of the church which is now celebrating the centenary of its birth. The Methodists, who had been working their way into the town before the beginning of the century, organized a church in 1815, and there was no other — nothing, in fact, to modify the Americanism or to disturb the Protestantism of our population, until 1847, when our first Roman

Catholic parish was organized. Our two Lutheran churches, representing a foreign element of another kind, were organized as recently as 1890.

Compared with some American cities of the size of ours, especially in the West, the number of distinct denominations in Waterbury is small. If we add to those already mentioned the Adventists, the Christian Scientists, and the Jews, we can reckon only nine; and, if to some of us the existence of so many sects is a distinct blot upon our Christianity, we must recognize the fact that the sectarianism of today is a very different thing from the sectarianism of eighty or a hundred years ago—not indeed harmless, but largely purged of its bitterness. We cannot correctly picture the religious side of Waterbury without reminding our Roman Catholic and other friends of the brotherly relations existing among our Protestant denominations.

It is not the difference in their theological beliefs that keeps the Protestant churches apart to-day; it is the differences in ecclesiastical organization, coupled with a natural loyalty to their denominational history. Among some of these churches there is a continual interchange of members and frequent exchanges of pulpits. In many respects



REV. JOSEPH A. BAILEY—p. 159. †



Baptists, Congregationalists, Methodists, Adventists, and Lutherans might almost be regarded as one body, and sometimes we feel as if the Episcopalians had also joined the group. I recall at this point what was said by the Rev. W. P. Elsdon, then pastor of this Baptist Church, at the celebration of the bicentenary of the church I represent: "While appreciating fully," he said, "the greatness of our differences I rejoice in the essential unity of the Christian faith. . . At the bottom, at the root, we are of one blood. Some day we may have not only one Lord but one faith and one baptism. At least, when the millennium comes, I suppose that will be; and meanwhile I do bless God for our essential Christian unity; I rejoice in every manifestation of it, and therefore am always glad to take part in such gatherings as this."

In an accurate picture of the religious side of Waterbury, the actual size of these Protestant denominations, and also their relative size and importance — represented in part by their church membership or the number of their pew-holders — ought to be set forth; but, so far as I know, statistics adequate to this object have never been brought together. I have the impression that

thus far in our history the Congregationalists, who once had the whole field to themselves, have barely maintained the precedence. The Episcopilians, I suppose, come next in order and then the Methodists and Baptists. The other Protestant denominations are comparatively weak among us. At the present time the Congregationalists have three church edifices, the Episcopilians three, including that at Waterville, the Methodists five, including that at Waterville and the Anglo-African, the Baptists four, including the German and the Anglo-African, the Lutherans two, German and Swedish, and the Adventists one. There are eighteen church edifices, representing as many distinct organizations, and two union chapels besides.

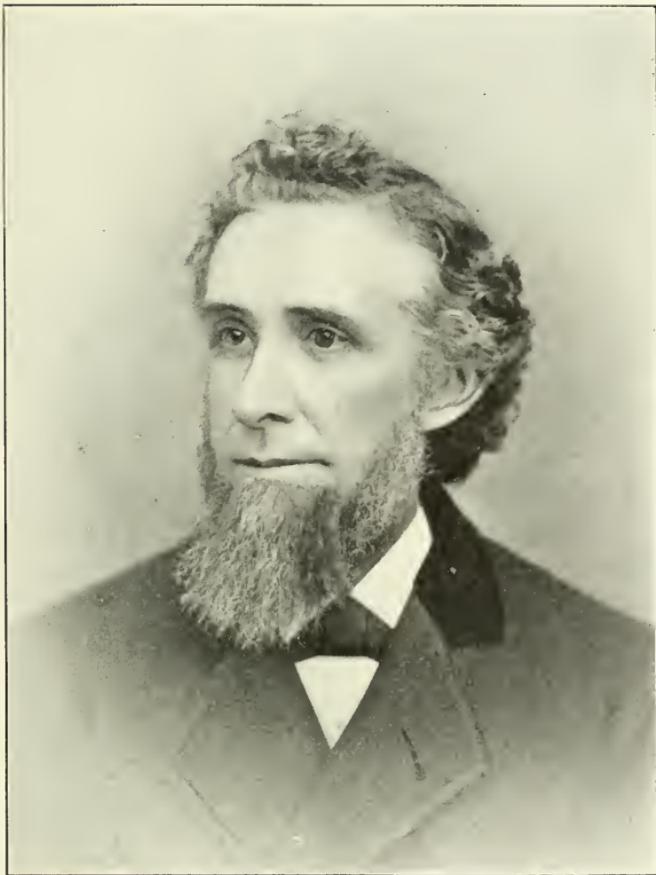
Our theme brings before us and thrusts upon us the question: How large a part of the population of Waterbury is thus provided for? Our population numbers today, I suppose, considerably over 50,000. Probably less than one-half of us are Protestants, but let us estimate the Protestant population at 25,000. I fear, brethren and friends, that only a small part of that 25,000 is reached by our eighteen churches in any thorough and effective way. The time was, even in

my own remembrance, when evidences of attachment to some church were found in every Protestant family; but now I venture to say there are hundreds of families that have not only no attachment to any church but no thought of church from one year's end to the other except as it may be thrust upon them. I suppose the best test that we have — poor though it be — is the test of attendance at public worship. Here, again, statistics are lacking, but we can approximate. In our eighteen churches and two chapels there are, let us say, 8,000 sittings: are they ever on any fair Sunday morning all occupied? Are two-thirds of them occupied? I venture to say that the attendance at all our Protestant services on a pleasant Sunday morning will not aggregate 5,000, and on any pleasant Sunday evening half of that number — many of the attendants being the same at both services. But let us put the number at 10,000; how many then remain outside? At least 15,000! Some of these will be found in the Sunday-school or the Christian Endeavor meeting (where, by the way, they do not cultivate the church-going habit), and some must be reckoned on the sick list or counted too young or too old to go to church; but making all proper

deductions we must sorrowfully conclude that there are thousands in this Protestant community of ours who belong to the unevangelized multitude as really as if they lived in heathen lands.\* Of our 5,000 Germans, how many go to any church? How many of our 5,000 Italians? How many of our Swedes? But I would not make invidious comparisons; I suspect that our native Americans, of American parentage, are as neglectful as any class. Here is an aspect of our "religious side" which we church people are prone to overlook. You come into this Baptist auditorium of a Sunday morning or evening and find it crowded, and your

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\* A few weeks after this address was delivered a canvass of Waterbury, with reference to church attendance, was made by representatives of the *Waterbury Democrat*, the result of which was published in the "Thanksgiving editon" of 1903. The *Democrat's* statistics were based not on an actual count, except in one or two cases, but upon estimates furnished by the pastors, and may, therefore, be considered too favorable rather than otherwise; yet the totals fall below the estimates given in the address. The figures are as follows: Attendance at the morning service, 3,180; at the evening service, 2,955; at Sunday-school, 2,793. As there are a good many who attend more than one service each Sunday, the total Protestant attendance of different persons at public worship must probably fall below 5,000. The total attendance reported by Roman Catholic pastors at the several "masses" was 17,225.



REV. G. W. FOLWELL—p. 160. †



heart throbs with gladness at the prosperity of Zion. But the Zion you think of is really a small affair compared with the outlying multitudes; and how slight the impression we are making upon these! We used to think that whenever the church would, she could arise in her might and lay her motherly hand upon these multitudes and draw them back into her fold; but that day is past; the problem weighs upon us in all its tremendous bulk. Think how largely, today, the church is superseded by the fraternity! The mutual benefit fraternities are well enough in their way, but all the hundred that our city contains can do but little to supply the religious wants of the thousands who crowd our streets and our trolley cars on Sunday, forgetting that the Christian church ever existed, and in a position to say with him of old: "No man careth for my soul."

I have been speaking of the Protestant half of our population. In picturing the religious side of Waterbury shall we say nothing of the Roman Catholic half? For 170 years this town existed and flourished untouched by Roman Catholic influences. But in 1847 a Roman Catholic parish was organized from the Irish population that

had become established here, and since that time, and especially since 1880, when a second parish was organized, the Catholic church has made rapid strides in our community. It was necessary that it should extend itself rapidly to keep pace with the increase of our foreign population, and now, within the past ten days, we see these devoted people laying the corner stones of two important churches, making the ninth and tenth belonging to that communion. It is a remarkable thing that this piece of territory, settled 225 years ago by men whose whole life was a protest against the Church of Rome and against the hierarchical idea, should be crowded today by thousands of Roman Catholic immigrants, and that for a good many years past our local government and our municipal institutions should have been almost exclusively in their hands; but such is the fact, and it is a fact which we can not ignore on such an occasion as this. If our earliest predecessors here could have foreseen it, it would have filled them not only with dismay, but with fiery indignation; but the indignation has ceased to be, and instead of dismay there is an unquestioning and comfortable satisfaction with the situation. Of course there are still a few

whose intense Protestantism impels them to outspoken hostility; but with most of us the spirit of toleration and of brotherhood that has flooded our modern life—or shall I say our growing indifferentism in religion—creates a friendliness that seldom fails to give outspoken approval. Our Protestantism grows continually weaker and more yielding, and this in the presence of an organization that never yields.

But let us realize, brethren, that our Roman Catholic friends deserve their success, because they have earned it. Always assertive, always steadily aggressive, because panoplied with the conviction of infallibility, quick to resent criticism, skillful in exploiting anniversaries and other great occasions, and now, of late years, enlisting the newspapers on their side, they have moved quietly forward to large conquests and a sure occupancy. They have done their work well here in Waterbury as elsewhere. They have divided the field carefully into parishes that do not overlap, they have multiplied assistant ministers, they have multiplied services and economized edifices, they have built schools and trained their children in the faith, and they have called upon their people—the poor and the rich

alike — to make sacrifices for the cause they believe in. Go to one of their special services and notice their collection plates heaped a foot high with dollar bills, and you will know what I mean. We see all this, and then we look out upon this crowding multitude of impetuous immigrant people, and we exclaim: Thank God for the Roman Catholic church! We are sorry for its errors, although we do not say much about them — quite as sorry as it is for ours — but it is not there we find the antichrist of the twentieth century; on the contrary we recognize there the God of the ages working amidst human errors and limitations. But let me remind you nevertheless, brethren, how little we of the Puritan ancestry and heritage are doing amidst the quiet aggressiveness of our Roman Catholic friends to fortify our children and our children's children, by any theological or other training, against the claims and the steadfast advances of this remarkable ecclesiastical power. A Catholic priest here in Waterbury, who afterward was made a bishop and whose friendship I remember with pleasure, said to me more than thirty-five years ago: "We intend to make America the great Catholic country of the world." It seems





JOHN T. TROTT,  
For many years Treasurer of the Church — p. 163. †

to me that we cannot correctly estimate the religious side of Waterbury without recognizing the persistency of this purpose in our Roman Catholic fellow-citizens, and the supreme indifference of our Protestant people to the possibility thus indicated.

The Roman Catholic church is forbidden by its constitution to coöperate with Protestants in any religious work, and thus far its coöperation with us in the modern philanthropies has been slight. Our philanthropies, however, have steadily multiplied here in Waterbury, and we must include them in this picture of our "religious side," for they are almost wholly the offspring of our churches working in concert. Our inter-denominational coöperation began in this town as early as 1828 in a canvas for families destitute of the Scriptures. The number of organizations called into being since then for similar purposes is well worthy of remark, although some of them have ceased to be. Among those that no longer survive were the Waterbury Bible Society, the Waterbury Sunday School Union, the organization for Christian Visitation and Charity, the Associated Charities, the Rescue Mission, and various temperance societies; but we still have

amidst us, and steadily at work, the Young Men's Christian Association, the Waterbury Industrial School, the Women's Christian Temperance Union, the King's Daughters, the Boys' Club, the Young Women's Friendly League, the Free Kindergarten, the Day Nursery, and others; and in such a list the Salvation Army should of course be included. I have mentioned these societies in their chronological order, and without any attempt to classify them, because in their varied religious and philanthropic work they represent that "institutional" idea which has been made so prominent in the church life of today. My own favorite notion is that these churches of ours, working together, constitute "the Church of Christ in Waterbury," reaching forth, as the church of the future will more and more do, into the life of the people to guide and help and bless all men.

I must acknowledge, however, that the comprehensive plan thus suggested is more a plan than an achievement. With our eighteen Protestant churches and our numerous interdenominational societies we seem pretty fully equipped to do the religious work of the community, but that work is hindered through the lack of work-

ers. Our churches should be supplied with more men and our societies should be more generously supported. This means more money, and that brings us face to face with a fact in our religious life which cannot be ignored and which is most disheartening — the fact that the wealth of this community is to so slight an extent consecrated to the advancement of the Kingdom of God. Although we have scarce a single millionaire among us we are one of the most prosperous cities of New England — prosperous in spite of all recent experiences. We are a city of wealth, with steadily growing wealth in prospect. But do you know of any city more destitute of what is called "public spirit" than this is? Of any city where the churches and the benevolent organizations have to struggle along, on a starvation diet, as they do here? It suggests that our men of means are not interested in these "higher things"; it reveals to us the predominance here, as in so many other communities, of worldliness, of a hard and narrow way of looking at the religious and benevolent enterprises of our time. I know of no piece of territory, anywhere, more abounding in prosperity than this Valley of the Naugatuck, nor any, alas! that illustrates more strik-

ingly what someone has called "a triumphant worldiness." Our materialism is intense and sometimes seems almost hopeless. The devotion of our best men to business is so thorough-going that they turn aside not only from the church and the benevolent organizations, but from the school and the hospital, from literature and art, yes, and from any watchful management of civic affairs, and plunge onward in the cruel race for riches or "success." These men are in our congregations, if not in our churches, and we love them; and therefore we cannot count them out in our picture of the "religious side."

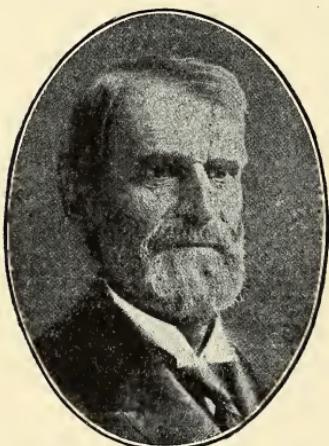
But I would not stop here and thus leave you in the shadow of a cloud; I would speak a word of cheer. Our religious side is far less prominent than it ought to be, but it exists; it is genuine, it is full of promise. In communities, as in individuals, the test is found in character and conduct. "By their fruits ye shall know them." And notwithstanding any stigma that may have been put upon us during these months past, the character of Waterbury is good and our conduct is good. It is a city we may be proud to live in; it is a city of achievement and of hope.

In this community the church whose birthday we celebrate has for a hundred years filled an important place. It fills today a larger place than ever. May its prosperity abide! I had almost said, May it be forever true to its distinctive principles! I know that at all events it will be true to Christ and his kingdom, and ever ready to move forward in that beautiful concert of denominations and of classes which we witness here this week, and which will grow more and more conspicuous and delightful in our own and in other lands as mankind advances toward the perfect brotherhood. A mother church that adds a hundred and ten years of courage and of hope to the daughter's hundred, bids you good cheer and God speed and complete victory in the onward march and the long campaign that still lie before us.

## EVANGELISM.

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Following Dr. Anderson, Rev. Dr. George M. Stone of Hartford, one of the best-known and most respected Baptist ministers of the state, spoke on Evangelism. He said in part:



DR. GEORGE M. STONE.

The term "revive" means to bring to life again after real or apparent death. What I have to say respecting a revival of Christian faith and love will center about that great word "life." This word, perhaps, more than any other, rules the thought of

our Divine Master. We need hardly be reminded that he refused the high prerogatives of life to all human souls who were not in communion with the Father, God. But while all believing souls are alive, the life they possess is something existing in various measures and degrees. It is

a matter of times and seasons, rising higher at some periods than others, and sinking at others to a low water mark as to be scarcely discernible at all.

I am to speak of the “Producing Causes of Revival of Christian Life.” That unique and most successful soul-winner, Uncle John Vassar, once said to me, “The problem of Christian life is to keep it up to standard.” How to sustain it at normal, I mean New Testament normal,—is indeed the problem ever on our hands. Isaac does not make as great a figure in Bible history as Abraham, his father, or Jacob, his son, but this memorable record is made to his abiding honor :

“And Isaac digged again the wells of water which they had digged in the days of Abraham, his father ; for the Philistines had stopped them after the death of Abraham ; and he called their names after the names by which his father had called them.”

To keep the crystal-clear wells of salvation free from all obstructions, that men may get the water freely and easily, is a noble task today. May God give us a host in the succession of Isaac !

Yet, nothing is more simple than the divinely ordained methods of Christian revival. All is under spiritual law, and the methods given us will be honored when used, with the certainty and accuracy of science. First, revival never fails to appear under a devotional study of the word of God. "So then, faith cometh by hearing, and hearing by the word of God." There are many uses of the word of God which are not devotional. Not all of them are to be condemned. I only insist that but one out of many of these uses is a producing cause of revival. The 119th psalm, the longest and most architectural of all the collection, has been given us so that we may be left in no doubt as to what a devotional use of the Bible is. We come then with bowed, worshipful spirit, to know the will of God concerning ourselves. Its keynote is a prayer for light on the path of life.

But there must be personal contact with the word to bring human hearts into contact with the sources of spiritual light and heat. And this suggests a difficult conquest. Current literature was never more attractive than today. The Sunday which ought especially to be a Bible-reading day is pre-empted in many homes by the

Sunday newspaper. It requires resolution and courage to study this divine book. Our spiritual bread is won only through toil and self-denial. But no toil or self-denial are so amply rewarded. The daily devotional use of the Bible causes the self-evidencing capacity of the latter to manifest itself. The electric current still flows along these wires, and we realize that the book is still the channel of a living tide of divine life and energy.

A second producing cause of revival is personal prayer. Thank God! the old secret of asking is not lost. In times like these how do we need to come back to the old springs, hidden, yet in the everlasting hills of promise.

This is the significance of prayer that we change the direction of vision. We say, "I will lift up mine eyes to the hills from whence cometh my strength." The psalms are full of these upward glances. David says:

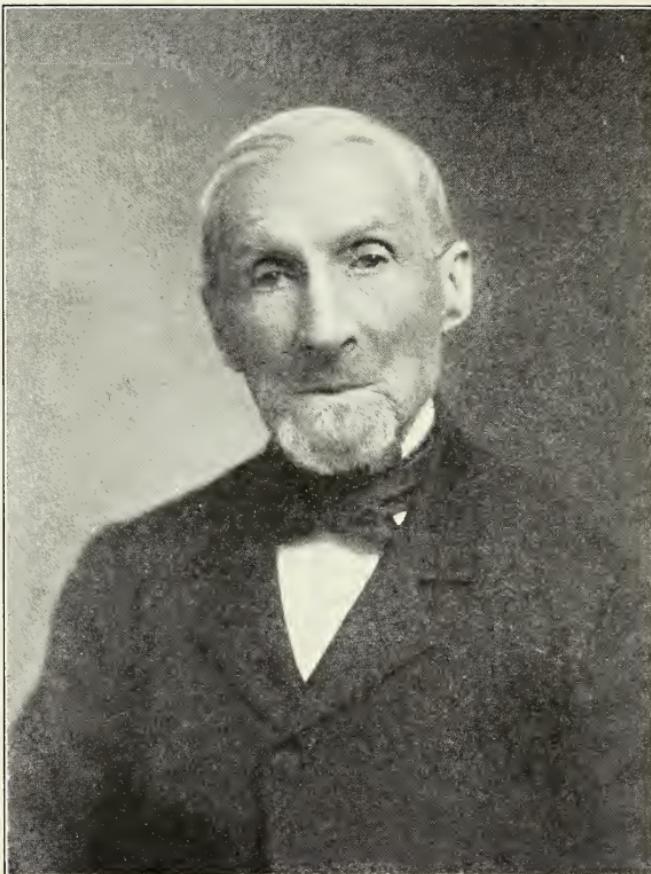
My voice shalt thou hear in the morning,  
O Lord; in the morning will I direct  
My prayer unto thee, and will look up.

The praying man soars like the eagle, and when the habit of prayer is formed, he rises above obstacles. An eagle in the air would pass over the rapids of Niagara with ease. Why do not

we pray more? is a question we ought to raise and answer. First, we are ignorant of the promises regarding prayer. People who know something of the Bible rarely grasp the meaning of those great promises which describe the heart of God concerning prayer. The Bible is an ever-growing river of promises upon this theme. The New Testament visions far exceed the old in this regard. Jacob saw the ladder, but John ascends it, stage by stage, until he hears the harps and hallelujahs of heaven.

We are told by the Lord Himself that the impulse in God to give, is infinitely deeper than the instinct of earthly fatherhood and motherhood. He loves to communicate out of the depths of infinite resources. And yet no franchise, no royal charter of privilege was ever so neglected as this. The Apostle James says, "Ye have not because ye ask not." A false humility keeps us from asking. And so the world is full of faces, pale and wan from want and sorrow, who do not pray. It has been said of George Eliot's books, that they reveal all the weakness and need of humanity, but fail to make known the Healer and Saviour. Alas! for those who know the heavy weight of life's burdens, but are ignorant of one





BROTHER EDWARD TERRILL,

The oldest living member of the Church, and the only one who has attended the services in all the houses of worship occupied by the Church. He has filled the offices of Collector, Treasurer, and member of the Church Committee.

who can lift them off our weary shoulders. The heathen see this somber side of life without its relief in Christ.

We should not forget that prayer is a definite calling and vocation for some of us in our present life. In the distribution of service, some have less leisure for prayer than others. Those who have most time must accept prayer as a vocation for others. Cases there are when it becomes an absorbing work, employing our powers as the lawyer employs his for his client. So Paul labored in prayer. He is constantly quoting his prayers in his letters, and thus indicating how much his life was taken up in prayer.

The recognition of the dispensation of the Holy Spirit as a present efficiency remains to be named, as a source of renewal of Christian life. We are this side, historically, of the Pentecost endowment. The executive person of the Trinity is here. We do well to honor and reverence this fact. It cannot be ignored in any Christian service. He convicts, he reveals Christ.

## DR. BENNETT'S MISSIONARY ADDRESS.

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Missionary day was the fourth day of the celebration.

Service was held only in the evening. The church choir sang the anthem, "The Heavens are Telling," which was followed by a solo, excellently sung by Mr. Frank Clarke.

The address of the evening was by the Rev. Albert Arnold Bennett, D.D., of Japan, who spoke on the subject, "A Century of Japan." Dr. Bennett has been a missionary in the country of the Jap for more than twenty years, and has a clear and wide knowledge of the country and its people. His address was intensely interesting, and showed that the man and his subject were closely akin.

He commenced his address by stating that it was a difficult thing to confine himself to any particular century of Japan's history, because a great many centuries of her career as a nation have been eventful. And the present century has been perhaps the greatest in her history. Dr. Bennett spoke interestingly of the thousands of islands surrounding Japan, and sketched a short history of their relations with the surrounding countries.

As to the climate, the missionary said that it

ranged from hot to cold, because the most northern part of Japan is about as far north as Labrador and it extends as far south as the latitude of Cuba.

"For the first fifty years of the present century, when the door of Japan was closed to the world, the civilization of the people was underestimated. They were not barbarians a hundred years ago, although the dress and manners of some of the people there today would make some of us believe that they are barbarians. A hundred years ago, when some of our ancestors were rude and crude, they were wearing silks and satins in Japan. They had a civilization which was distinctly their own.

"In 1853, when Commodore Perry knocked at the door of Japan and presented his card and said that he would return the next year, there was a feeling of great consternation among the Japs. They called upon their people to put out the foreigners, and only Perry's tact prevented serious events. And during the past few years the Japanese have erected a monument to the memory of Perry in appreciation of the great value he had been to the people."

Dr. Bennett told of the wild state of some of the inhabitants of many of the mountainous islands, and told of one tribe that had sold their homes and lands for drink and were gradually decreasing. They are said to be the last remains of a prehistoric race. Their flat bones suggest

it. Yet no matter how wild the state of the savage, Dr. Bennett stated that there was always an evidence of the instinct to worship a Godhead. There was a supreme being to whom they offer prayer before they eat or drink. The speaker told of the dangerous tribe, "The head hunters of the mountains," and the danger of working for the cause of Christianity among them. No man is a man among them until he has two or three Chinese skulls dangling from the door of his hut. He cannot marry until he has shown his ability to get a number of skulls of his enemies. Yet these people offer a prayer to high heaven.

Dr. Bennett then told about the different religious sects in Japan, the Confucianists and Buddhists prevailing. He also spoke of their unique and absurd practices.

An interesting feature of Dr. Bennett's address was his reference to the political situation in Japan in relation with the other world powers. He was of the opinion that a collision between Japan and Russia was bound to come some time, and on account of the Japs being so closely united to the emperor there will be serious trouble. In the event of a war between Japan and Russia the speaker thought that England would stand by and see fair play, but if France or any other power were to ally herself with Russia England would immediately join forces with the Japanese.

## OLD HOME DAY EXERCISES.

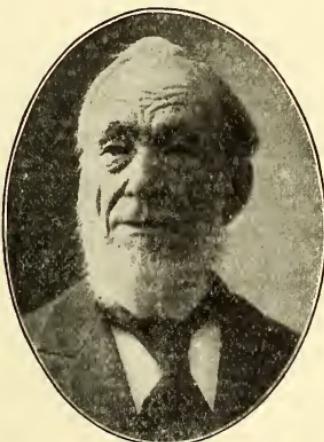
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The first speaker of the day was Elder Palmer G. Wightman, a lineal descendant of Edward Wightman, the last English martyr, who was tried and condemned by the Bishop of Lichfield in Protestant England for rejecting infant baptism, and other similar offenses, and burned at the stake in April, 1611.

Elder Wightman has recently received the congratulations of his friends upon the completion of his 84th year. He is now retired, but has been pastor of Connecticut Baptist churches more years than any man now living.

### MR. WIGHTMAN'S ADDRESS.

After speaking of the martyrdom of his ancestor and its effect in arousing a popular protest against such savage treatment of Baptists, Mr. Wightman proceeded to relate incidents connected with the early history of Connecticut Baptists. Valen-



ELDER P. G. WIGHTMAN.

tine Wightman, who came to Connecticut from Rhode Island, where the principle of religious freedom had been proclaimed by Roger Williams, established the first Baptist church in the State, at Groton, in 1705. He and his son and grandson held the pastorate of this church for an almost continuous period of 125 years, a fact which would seem to show that the Wightmans were satisfactory as pastors, and the speaker had been pastor of the same church for 12 years. From this church Baptist sentiments naturally spread across the Thames to New London and elsewhere in the State. Elder Wightman then proceeded to speak of the prominent pioneer Baptists of Connecticut who were old when he was young.

Jabez Swan was perhaps the most prominent of the New London Baptists in his day, which was a day of heroic faith. Learning that a movement was on foot to build a Universalist church in New London he said: "Let them build it; the Baptists will have that church in the end." Then the Universalists came to him and said: "Elder Swan, if the Baptists are going to have our church, you ought to contribute something towards building it." Elder Swan had made the

remark not as a boast but as a belief. He promptly accepted the challenge, entered his name, and put down as liberal a sum as could be expected from a Baptist preacher under the circumstances, and in five years from that time he was preaching to a Baptist congregation in the church which the Universalists had built.

Another story of Elder Swan related by Mr. Wightman seems almost as if it had been taken from the Old Testament Scriptures. He was conducting revival services in connection with the church in Voluntown, where the owner of a mill was running his works day and night and in consequence his numerous employees could not attend the meetings. He was requested to close his factory evenings, so that the operatives could attend the meetings, but refused. Then Elder Swan and the Baptists prayed that by some means these laborers might have the opportunity of hearing the preaching of the Word. And, to speak in Scripture phrase, the Lord sent a great swarm of eels which got into the water way and clogged the great wheel so that it could not turn, and the weight of the water on the immovable wheel broke the shaft, so that the works had to be closed. After this the operatives attended the

meetings, both day and night, with the result that there were many conversions from among their number.\*

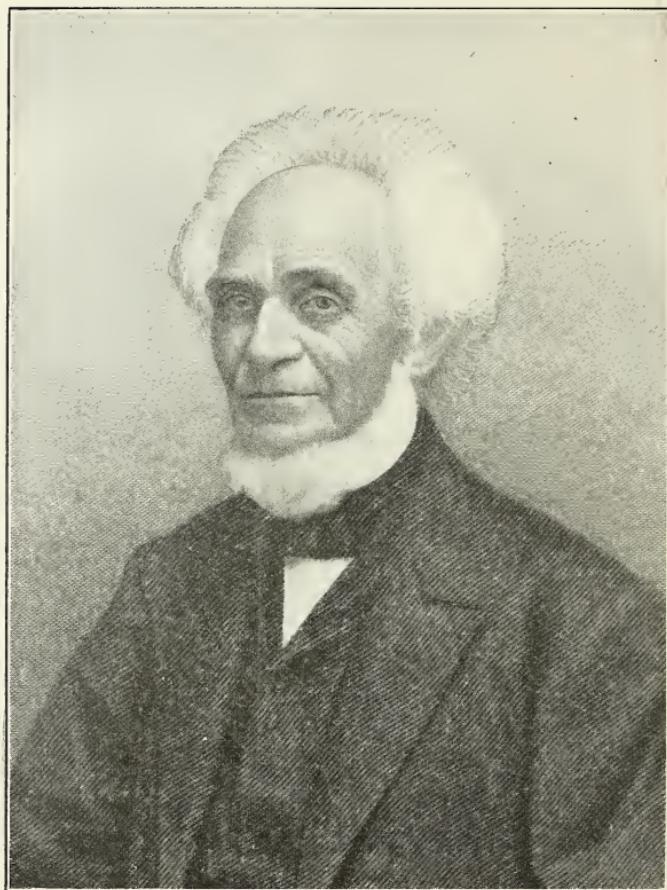
It was the custom in those early days to hold evangelistic services at the close of all Associational gatherings, or, as Elder Swan once expressed it: The Baptists of those times "went in for salvation whatever the meeting was."

Elder Emory Shailer was State missionary for over 30 years and planted many churches. Elder William Bentley was known as a pioneer of Baptist doctrine from Virginia to Maine. His zeal is attested by the fact that he traveled 3,000 miles in one year, riding in his own chaise, attending meetings, associations, and conventions in the interest of the Baptist cause. He baptized 31 persons in 14 minutes at Vernon, to prove that 3,000 could have been baptized on the day of Pentecost. (We may add here that Elder Bentley visited Waterbury and baptized converts into the fellowship of the Baptist church during the time when

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\* It is not stated whether or not, as would be natural, a quantity of mud and stones may have been dislodged with the eels, and swept with them into the waterway, thus helping to block the wheel, but there seems to be no doubt that the wheel was blocked and the shaft broken while Christians were praying that the operatives might have the privilege of attending the meetings.





REV. IRENU斯 ATKINS — p. 156.  
Elder Atkins was also a descendant of the Martyr, Edward  
Wightman, his mother being the daughter of Elder  
John Wightman. †

Deacon Porter was the preacher.) Lester Lewis, Baptist pastor in Middletown, was so loved and esteemed by the people that the Superior Court sitting in that place adjourned on hearing of his death, as a mark of respect. Harvey Miller of Meriden, of whom it might almost be said that he was the most lovable and genial of men, was perhaps the most brilliant and eloquent preacher that the Baptists of Connecticut ever produced. His gift of language was so perfect that he never hesitated for fitting words to express his thoughts, and his rapid, impassioned utterance was the despair of stenographers. He was intimate with Mr. Wightman and was with him at the seashore in hope of recovering his health almost the last fortnight preceding his death. When the end finally came, and after his dying charge to his family, he said: "Now all of you go out of the room and leave me alone with God to die," being thus willing to emulate Moses, the man of God, in the manner of his death. Mr. Miller preached many times for the Waterbury church, but declined its pastorate in favor of Meriden.

Those who represented the centenary churches of the Association related many interesting incidents concerning the trials, the persecutions, and the heroic faith of their respective churches

in the early days, as contrasted with their present comparatively comfortable and prosperous condition. Rev. R. A. Ashworth of Meriden told how his people still cherished the memory of Harvey Miller, who might almost be regarded as the patron saint of Meriden Baptists, and presented a memorandum in Miller's own handwriting showing that the Meriden church had sent a liberal contribution by the hand of E. W. Frost to help the Waterbury church in its hour of need.

#### MR. HANNA.

If any one participating in our Old Home Day exercises has by inheritance as good a right to be a Baptist as Elder Wightman, the descendant of the martyr, it is Rev. T. A. T. Hanna of Shelton. He is a grandson of Dr. Alexander Carson, one of the greatest scholars and theologians of his time. As a young man, Carson had taken the highest honors of his class in the University of Glasgow, being especially proficient in Greek, after which he settled as a Presbyterian minister in the north of Ireland. But here the Baptists began to trouble the minds of the people of his parish, and he thus had occasion to examine their claims with a view to refuting them. He found the task a difficult one; and after a month devoted to prayer and a critical

examination of the New Testament and the Greek literature, he became a Baptist himself, and so remained and taught to the end of his life, being highly esteemed and honored both as a minister and a scholar. Indeed, his people had such confidence in him as their teacher, and were so convinced by his reasons, that they practically all followed him into his new church relations, though by doing so they were obliged to give up their house of worship and provide themselves with another. Being the descendant of such a man, Brother Hanna would seem to have a full prescriptive right to the Baptist faith.

But his claim is still better than that. His wife is the daughter of Dr. Adoniram Judson, the famous missionary to India, and of Emily Chubbuck Judson, his wife, a gifted poet and author, better known by her *nom de plume* as Fanny Forester, and who on the birth of this daughter wrote the beautiful poem commencing:

Ere last year's moon had left the sky  
 A birdling sought my Indian nest,  
 And folded, oh, so lovingly,  
 Its tiny wings upon my breast.\*

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\* We do not deem it inappropriate to insert here another poem by this gifted woman, written on her return voyage, after the burial of the noble man who had left her a widow.

## TO THE SOUTHERN CROSS.

Sweet Empress of the Southern sea,  
 Hail to thy loveliness once more!  
 Thou gazest mournfully on me,  
 As mindful we have met before.

When first I saw the Polar Star  
 Go down behind the silver sea,  
 And greeted thy mild light from far,  
 I did not know its mystery.

My Polar Star was by my side,  
 The star of hope was on my brow;  
 I've lost them both beneath the tide,—  
 The cross alone is left me now.

Not such as thou, sweet Thing of stars,  
 Moving in queenly state on high,  
 But wrought of stern, cold iron bars,  
 And borne, ah me! so weakly!

Yet something from those soft, warm skies  
 Seems whispering, "Thou shalt yet be blest!"  
 And gazing in thy tender eyes,  
 The symbol brightens on my breast.

I read at last the mystery  
 That slumbers in each starry gem;  
 The weary pathway to the sky,—  
 The iron cross,—the diadem.

Dr. Judson was sent out to Burmah by the American Board of Foreign Missions, a Congregational society. But the English Baptists, the pioneers in the great modern missionary enterprise, had already established missions in

India. Dr. Judson knew that he might come in contact with some of these English Baptists, and on his long voyage in a sailing ship to India, he devoted his time to preparation for refuting their views and defending his own. The result was that he also became a Baptist, and was supported by Baptist societies to the end of his long, laborious, and most honorable and profitable life in the missionary field.

So the Hannas, being descendants of men so earnest and sincere that, contrary to their personal interests and affiliations, their natural predilections and preconceived opinions, they both became Baptists while engaged in the process of seeking grounds from which to refute Baptist arguments,—being descendants of two such eminent and conscientious men, the Hannas are themselves Baptists by the best of right on both sides of the house, and are in no wise unworthy of their distinguished ancestry. Mr. Hanna himself, besides being a ready and effective speaker, is one of the best scholars and clearest thinkers among Connecticut Baptists.

## THE TESTIMONY OF ONE HUNDRED YEARS.

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ADDRESS BY REV. THOS. A. T. HANNA.

A hundred years may seem to be a long time, or only a moment, according to the background against which we measure it.

“The memory of the withered leaf  
In endless time is scarce more brief  
Than of the garnered autumn sheaf.”



REV. THOS. A. T. HANNA.

A baby may live but a year, yet during that brief transit, out of the night into the light, the little one may have awakened a love like unto the love of God in this, that this love shall never die. The little hands and lips have smitten upon the harpstrings

of the heart, and have awakened echoes that may abide with the immortality of the Lord.

So a hundred years is but a brief period to measure against the dark expanse of Eternity; yet how much of divine love and power may have been shown during the transit of a hundred years!

The testimony of these years has expressed itself doubtless in at least three ways: It has sometimes been an Affirmation; it has sometimes been a Protest; it has sometimes been an Experience.

#### I. A TESTIMONY OF AFFIRMATION.

Think of the grandeur and importance of what you have had to affirm, the character of God; you have had to remind the world of its Creator and Judge, that he is Jehovah God, merciful and gracious, forgiving iniquity, transgression, and sin, yet who will by no means clear the guilty; a just God, and yet a Saviour; one who is mighty to save, yet speaks in righteousness. You have had to sound the bell of eternity in the ear of time; you may have had to do this in times of great spiritual darkness. Imagine what a dreary land must be Cape Sable, or Cape Hatteras, shrouded in the wintry fog. Yet, doubtless, they have each a fog-bell on that melancholy and desolate shore; its tones are solemn, but salu-

tary, as they pierce the murky air, and are heard upon the vessel's deck.

What glorious things you have had to affirm during these hundred years! When I traveled in Ireland, not so long ago, they showed me fine business places, and told me how many years they had been distilling the best whisky there. Some of them were proud of having done a century's work of that kind. But your witness and your labor have not been of low things. You have had the mighty facts of God and of Christ. You had heaven's business to carry on. When Samuel Rutherford lay a-dying, there came the warrant from the wicked King Charles Second to make him a prisoner; the dying man said: "Tell them I have received a summons from a greater King, and I behoove to answer my first summons." Now your mandate of testimony has come not from man, but from God. You are subpoenaed to testify in the greatest of all causes, God's controversy with man; you were called to tell all that you knew of Christ and of His salvation, and your own part and interest in it. Facts, then, facts; the great facts of Christ: His incarnation, His suffering, His death, His rising from the dead, His going up to the throne; His

pleading there for his people, His reign over heaven and earth, His coming to judge the world in righteousness.

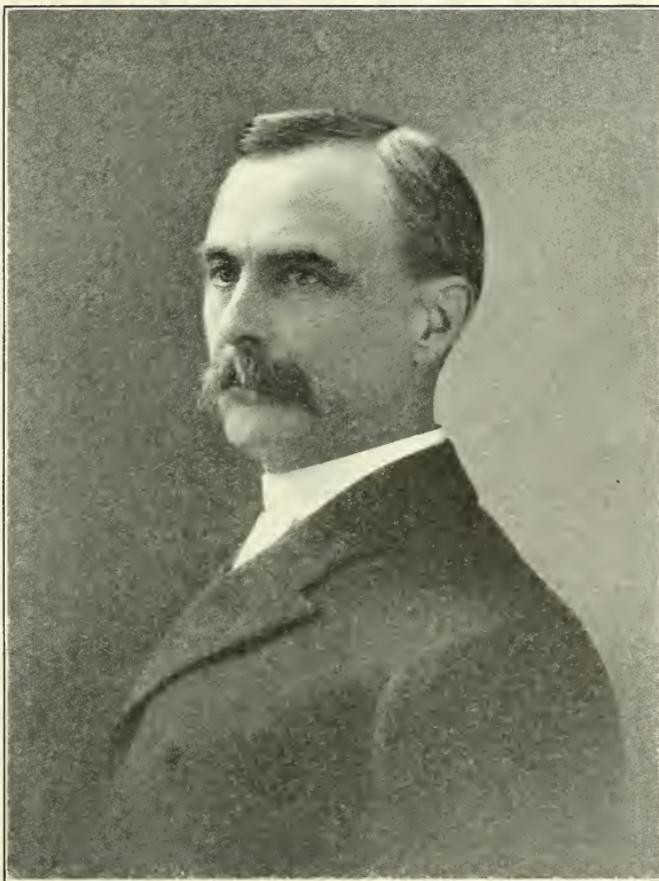
## II. A TESTIMONY OF PROTEST.

It has been a part of your work to lift your voice and use your influence against error. Not only error in regard to Baptism and the Supper of the Lord, but errors with still longer roots than these; errors in the things of Christ and the gospel; errors that would leave no standing-ground for the believer, no anchorage for the soul. Like the morning and the evening gun of the fortress, your witness against destroying heresies has reverberated for a hundred years.

As in algebra (which some of the young people now present are studying daily) you know that the negative quantities are as important as the positive, and if they were neglected the problem could not be solved, so we may learn much by considering the possible negations of history. It has been said, for instance, that the name "Protestant" itself is partly a negative term. Yet, what would this world have been the past four hundred years without that tremendous Protest? Our Lord Jesus Himself made such a

negative appeal: "If I had not done among them the works which no other man did, they would not have sin." There is a royal highway in one of the British colonies, and it was the practice, on one day of the year, to shut the public from that road, in order to maintain the royal title to it. By doing without that highway once a year, the people were reminded of two things: first, who it was that owned the road, and second, how important it was to them. Smeaton's lighthouse on Eddystone faced the unbroken Atlantic, and warned the stately ships, for more than a hundred years and twenty. Bell Rock light has lit the eastern Scottish coast for nearly a hundred. Now, if the lighthouse had not been there at all during the last hundred years! Well, then, the lighthouse is a protest against the rashness of the ships. Accordingly, in this place, and at this time, let us think what would have been the loss to Waterbury, to Connecticut, to the cause of the Lord Jesus Christ, if this pillar and ground of God's truth had not been standing here during the hundred years ending now.

Remember the record, that when the armies of Israel and of Judah joined to fight against Moab, they were in great fear and perplexity, till the



EDWY E. BENEDICT,  
Chairman of Church Committee — p. 134.



prophet said: " Make this valley full of ditches ; " when they had done so, there came no rain, no flood, yet the Lord filled the ditches all ; and not only filled them, but turned them red with blood — *inundant sanguine fossae*; and all the channels of your past career, I think, have had the red blood of Christ's atonement in them, and the fountain filled with blood has been ever flowing here ; here, the Holy Spirit has turned the water of a mere moral reformation into the red wine of a complete and glorious atonement for sin. Alas that this should seem so strange to some ears now ; but the scandal of the bloody cross has not ceased. I find upon your program the noble hymn, " Not all the blood of beasts on Jewish altars slain." I find that, and I welcome it. You call this day your " Old Home Day." Well, that hymn makes me feel quite at home here. Sir Philip Sidney said that to read the ballad of Chevy Chase, with its " stout earl of Northumberland," stirred him like the sound of a battle-trumpet. So these hymns of Christ's atonement are to us. How many times, in the years now gone, has the trumpet of the great day of atonement been made to sound here, in song and sermon ! " It shall come to pass that the great

trumpet shall be blown, and they shall come that are ready to perish."

### III. A TESTIMONY OF EXPERIENCE.

You not only have had to proclaim and maintain the great things of God and of the gospel, but you have had to bear witness to your own knowledge and experience of these things. You have had to see that the lower lights were kept burning, as well as the lofty ones.

Once upon a time, and many a year ago it was, I journeyed by rail along the part of the coast of Italy called the Riviera di Levante; a beautiful name, and the region is worthy of the name. Through many tunnels we sped, and as we came out of each, a splendid prospect of land and sea was before us; but the journey was long, the day waned, it grew dark; now when we came out of a tunnel, we knew that at our right, southward, lay a glorious scene, yet we could not discern it. But what did we see? At the mouth of every tunnel a poor lone figure, a man, lifting up a lantern, to signal to us that all was well. The glorious outlook over the vast Mediterranean was blotted out, but the faithful little lamp of the watchman was shining for us. Now, there

are two things which a church of the Lord Jesus ought to do: In the preaching and exhortation there should be opened up a far prospect from time into eternity, a view over that wide sea; but there are those whose souls are so involved in darkness that they will not behold the glorious outlook of the gospel believer; now, the next thing to do is to let every little lamp so shine before men that, if they cannot see heaven, they can see the track by which we go. Multitudes, who will never lift up their eyes to behold the great sea, and the things of the land beyond the sea, yet may be ready to look at your little lantern, to see if that burn all right, and if it burn all night.

In a silent midnight lake of the northern wilderness, the stars of the Great Bear form their shining image; but when day comes, no film of that image remains. When, however, one soul shines into another soul, it leaves that which the years of eternity cannot wholly make to pass away.

Tell the lovely story of what you know and have felt of the glory and loveliness of Immanuel, as has been told by the generations that are silent now.

As I was journeying near your city, I saw a long building, with many windows lighted; and it was built close beside a broad running stream. It was early evening, growing dark. Cold and swift was the flow of the water, but the brightness from all those lighted windows was repeated in the stream; and each new wave, as it rolled on after its predecessor, had its own share in the shining of the many windows. Shall I expound my little parable? This church of a hundred years has been that long building; its many faithful members, letting their light shine, have been as those many windows; and the multitude of the souls sweeping by, during these three generations, have been like those cold and countless waves, and all the light that fell upon them was the testimonial light of your shining lives.

#### STUDY YOUR OWN HISTORY.

You will not see the spiritual brightness of these hundred years, unless you climb to a height of faith yourselves. A traveler tells us how he went up the Peruvian Railway, 12,000 feet above the sea; and then took boat upon the level of a vast lake; and from that high level he saw, eastward, a hundred peaks of the Andes, ten thou-

sand feet above him still. Arise then, and survey the hundred years of your history, and from every peak let a voice fall toward you; for it is God's strength that has set fast these mountain years of gospel history in Waterbury.

#### A CONTINUOUS TESTIMONY.

As our beloved brother the Apostle Paul said, so you can say: "Having therefore obtained help from God, we continue to this day, witnessing both to small and great." Your testimony has never been brought to silence, nor have your songs been made to cease. A certain French poet describes the cruel fate of the Knights Templar, who were all condemned by the command of their King to die by fire. As they stood upon the great funeral pyre, they lifted up their voices in singing of psalms. While they were yet engaged in this, the flames began to rise about them. After a little while came a rushing messenger from the King, that they were to be pardoned and preserved. "But," says the poet, "it was too late for that, the songs had ceased."

Who could tell how much would have been lost to the town and city if the songs here had been hushed even for a generation? Rejoice,

that during the last hundred years God left not himself without a witness here, to testify to the truth of his gospel and to the genuineness of his ordinances.

Who can fully recount "the times that have passed over you"? There have been times of war and times of peace; times of plenty and "hard times;" times of health and times of sickness; times of spiritual refreshing from the presence of the Lord and times of sad drought in the gospel field; times of death, when many precious ones heard and followed the Shepherd's voice to the upper fold, and times when "the wind of death's imperishable wings" was not suffered to chill your band. But, in all this variety of experience, the lamp-stand was never removed out of its place.

#### VARIEGATED HISTORY.

Doubtless some years among the hundred have been marked by a mightier testimony than others. We read in the Acts of a period of the early church in Jerusalem, when "with great power gave the apostles their testimony of the resurrection of the Lord Jesus, and great grace was upon them all." In the year 1876 we celebrated a hundred years of American history, but none

could forget that five of that hundred years were different from all the rest.

And five of those years were red  
As they turned on their awful path,  
With garments like them that tread  
In the wine-press of civil wrath.

Some of the years of your history are marked out and distinguished thus from the rest. They are rubricated years, they are illuminated capital letters in the volume of your life—red-letter years. Such are the years in which God has come among you in reviving and saving power. We read of Isaac that when he turned farmer the Lord blessed him. He sowed in that land, and gathered a hundred fold. You have had many blessed years of reaping, until, in literal truth, “the little one has become a thousand.”

“ CHILDREN OF ISRAEL, GO FORWARD.”

Every anniversary day should be like the statue of Janus; with a face to look forward as well as backward. Let us trust that there are years ahead of you, as well as years behind you, and that the glory of the latter years shall be greater than the glory of the former, all of them “years of the right hand of the Most High.”

## LETTERS OF FORMER PASTORS.

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READ BY DEA. D. L. SMITH.

As a matter of sympathetic interest between our Methodist brethren and ourselves, it may be well to state that our only surviving ex-pastors were both formerly preachers in the Methodist communion. It has often been noted that Methodist zeal united with Baptist conscience makes an excellent combination.

STAMFORD, CONN., Oct. 28, 1903.

*To the Officers and Members of the First Baptist Church, Waterbury, Conn.*

DEARLY BELOVED:—

We send you Christian greeting and hearty congratulations. We regret our inability to participate with you in observing the one hundredth anniversary of your organization.

One hundred years! How much has transpired in that span of time. Doubtless, when the church was first formed, its constituent members felt that they were a feeble folk. They never dreamed of the present beautiful proportions; nor the large accessions. They wanted to wor-





REV. J. W. RICHARDSON—pp. 122 and 160.

ship God after the dictates of their conscience: and they did. They demanded a separation between church and state: did their share of the work: and got the separation. They rebelled against taxation to support a standing church with which they were not in sympathy: and their grit contributed to the overthrow of the established order.

Your fathers were not popular; your ministers were not well received by the fashionables in theology; and your doctrines excited hostility. Nevertheless your sires placed their hands in God's palm, persisted in the performance of their duty, and today religious freedom in Connecticut bears the imprint of their prayers, patience, and perseverance. And since then, as the years have unfolded, what a procession of men and women redeemed by Christ, have passed through your membership into the invisible choirs beyond. What volumes of influence have spread out from your center, until the four quarters of the globe have felt the sweet Christian uplift of the gospel, from hearts and hands that were first consecrated to Jesus in your holy courts.

You may well celebrate the stupendous, incalculable Christian work of one hundred years.

It is not necessary for me to say much of my own pastorate with you. Those years will always remain a cherished experience. God gave me many souls as seals of the work I tried to faithfully perform. You did uphold my hands: were sympathetic and loyal: may God still bless you for your faithfulness in those days. You have a habit of being good to your pastors.

Now: may the growth of the past, and the splendid efficiency of the present, be grandly trebled, and trebled, as the years shall unfold.

With the sincerest affection,

J. WILBUR RICHARDSON.

HIGHLAND, CAL., Oct. 26, 1903.

*To the First Baptist Church of Waterbury, Conn.*

DEAR BRETHREN:—

It is a far cry from Highland, California, to Waterbury, Connecticut, and yet if it were possible, I would gladly journey all the way for the joy of greeting you all, and sharing with you the fellowship of the great occasion. And yet I shall be with you not only by letter, but in the spirit also, for I am sure that I can say with Paul: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding

your order, and the stedfastness of your faith in Christ." Col. 2:5. And thus am I with you today, and all the days, in a very true and real way. I have never divorced my heart from the dear church that I once served for eight and a half years: and I believe that every day since I have borne you in my supplication before God.

Indeed, in this spiritual way I find myself much more in your company since I came into my exile in this far land. My wife and I are living in a little town among the foothills, some eighty miles from the coast, after wandering here and there in search of the best climate. This we think we have found, and expect to make home here until we go to the Father's house. The nearest Baptist Church lies seven miles away, where we have our membership, although usually worshiping with the little Congregational or Methodist Church here.

My eyesight is entirely gone now, and my health is still infirm, although I am much better than when I came here. I have gotten where I have the joy of preaching the word now and then, but for the most part I muse, and live over in thought and feeling the pleasant old times with the good old friends.

Since reading Deacon Smith's letter of invitation, I have been going over the battle roll of the old Church, as the writer of the epistle to the Hebrews in the eleventh chapter goes over the battle roll of the ages: only so far as this letter goes I must begin with "the time would fail me to tell of—." I am reminded that among the veterans who come up to this memorial day there are only two ex-pastors who have not been mustered out, and gone home. I am glad that Pastor Richardson is your neighbor once more in the land of steady habits. Him I know well, and with him I have fellowshiped full many a time. Of other pastors I never met but two. I remember meeting the sainted Pastor Folwell at roll call that we held one year. The last time that I met Pastor Parry was at the farewell service that we held over the remains of dear Deacon James McWhinnie, of blessed memory. I was quite a helpless invalid when, not a year later, Pastor Parry himself suddenly went into the glory. I bless God that he lived long enough with you to do such good work, and lay such good foundations for days to come. And I feel that I almost touched Pastor Haywood. You may remember that I had the privilege of spend-



REV. W. P. ELSDON — pp. 124 and 160.



ing my last Sunday in Connecticut with you, and I occupied the pulpit when Clerk Sanford read your present pastor's letter accepting your call to service. How my heart has been uplifted again and again by the reports of the abundant success attending his labors among you. "What hath God wrought!" We go back over the century and touch the time when about twenty were united in the formation of the First Baptist Church of Waterbury, and later built their first house of worship in the woods: and today from the handful of corn on the top of the mountain the fruit shakes like Lebanon, and they of the city flourish like grass of the earth.

May God bless you more and more, and give you continuous harvests in the years to come, and grant us each to stand before Him at the last, our bosoms filled with sheaves, and hear the "Well done."

Always faithfully yours,

W. P. ELSDON.

## PERSONAL REMINISCENCES OF MY CONNECTION WITH THE FIRST BAPTIST SUNDAY SCHOOL.

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PAPER BY DEACON D. L. SMITH.



DEACON D. L. SMITH.

My first recollection carries me back to the time when, a lad of eight years of age, my mother first took me to this Sunday-school. I was a timid little fellow, and well remember as though it were but yesterday the superintendent coming down

the aisle to meet me. He held out the first finger of his hand and I grasped it as he led me to a class. I do not remember who were in the class, but so strong are the impressions made in childhood that, although over half a century has elapsed, I have but to close my hand to feel in imagination that finger still, and to see the face

of Timothy Porter, Jr., my first superintendent. Of my early teachers I have no recollection. The first teacher whom I do remember was Thomas Porter, brother of the superintendent, who by his earnest, loving words showed that he had the eternal welfare of the members of his class at heart. Later I was in a class of boys who had arrived at an age when they thought they were a little smarter than their parents. We had Deacon Timothy Porter for a teacher, and, although he bore with us patiently, I have no doubt he was often sorely tried by our foolish sayings and acts, but, nevertheless, I always felt a great respect and reverence for him; in fact, when I was a young lad and read the story of the prophet Elijah, I pictured him in my mind as Deacon Porter, and that childish fancy has always remained with me.

Now, to return to the superintendents. I very much regret that there are no records available back of the year 1867, and I do not seem to be able to call to mind who they were, with a few exceptions. Thomas Porter became superintendent after his brother went away to college. The next that I remember was Joseph B. Merriam, a man who threw his whole soul into his work. He was a fine singer, and years afterwards I met

him again in 1861 in Darlington, Wis.,—the same active man that he was here, superintendent of Sunday-school and leader in the choir. He is still living at this writing, in his 86th year, and takes a deep interest in the old home church and its welfare. Mr. Merriam went west in the year 1855, and L. J. Atwood was elected to the position of superintendent. My remembrance of Mr. Atwood as superintendent is that he was a very easy speaker; his words were always well chosen. I used to think of him as a man who had missed his calling, that he ought to have been a minister. I have since modified my opinion somewhat, for he has proven to be a very able and successful business man.

The next superintendent whom I remember was Deacon William S. Pickett, and I can truly say that he was my ideal of a superintendent: a man of a most loving, tender nature, who won the hearts of his school in a wonderful manner. I used to see him put his arm around some of the young men, and say a few words to them, and when they left him their eyes would be suffused with tears. The great tender heart would touch theirs in such a way that they could never forget it. Deacon Pickett became superintendent in



JOSEPH B. MERRIAM,

A natural musician, having a fine tenor voice. Chorister and S. S. Superintendent in the Waterbury Church and later chorister, S. S. Superintendent and Deacon in the Baptist Church in Darlington, Wis. An open-hearted, whole-souled man and faithful Christian. Deacon Merriam is still living, in his 86th year — p. 130.



1866, and remained in that capacity until 1870, when his son, W. Stanley Pickett, was elected to the office. He held it, however, I think, for only one year, when the family removed to Chicago and the writer was chosen to the position. I ought to state at this point that Mrs. Susan Jacques was elected an assistant in 1869 and held the position continuously until April 1, 1882.

In looking over the old records, I find much that is of interest to me because it brings fresh to mind many who have moved to other fields of labor, some who seem to have forgotten the teachings of those earlier years, and the very large number who have gone home.

We did not have the International lessons in those old days, and it is interesting to read in the minutes under the head of "Lesson Taught" such subjects as these:

May 9, 1869, "Will any be lost who are truly regenerated?"

May 16th, "What are the blessings flowing from regeneration?"

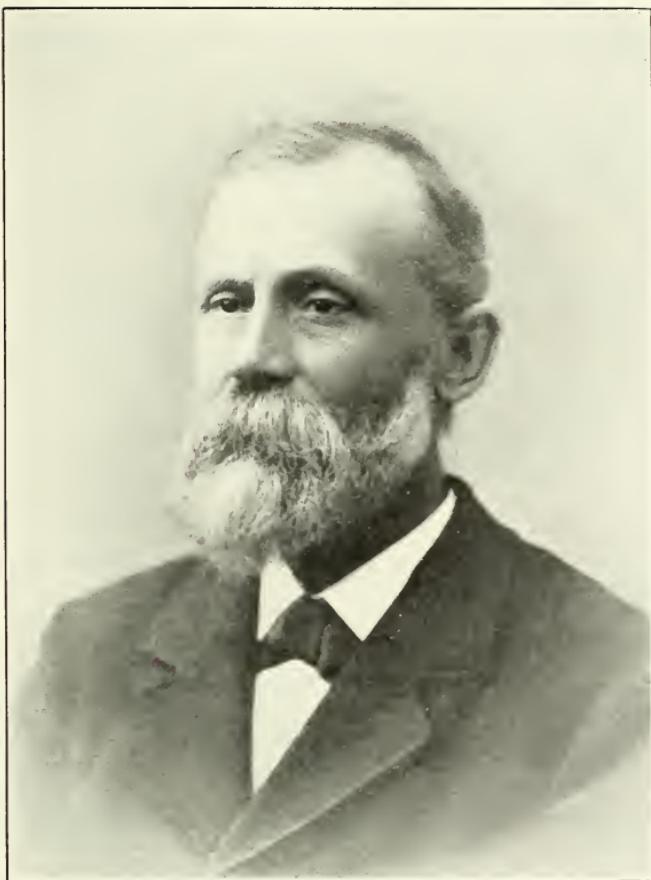
May 23d, "What is adoption?"

May 30th, "What is assurance?"

Perhaps we have now gone to the other extreme and do not give sufficient attention to doctrinal teaching.

The writer was elected as superintendent on April 16, 1871, and with two exceptions, which will be referred to later on, has held the position up to the present time. I find by the records that during the last year of Deacon Pickett's administration, the attendance sometimes ran up to 205, with an average of about 175; but during the year following, with his son W. Stanley Pickett, the attendance rarely reached 150, with an average of about 122. During the first year of my administration I find no change for the better. The few years which followed were dark and discouraging. Our pastor, after a lingering illness, died in a foreign land. He was succeeded in 1874 by the Rev. G. A. Starkweather. The membership and attendance of the school began to increase gradually, owing largely to the visiting committee which was organized in the school, an earnest, faithful band which did a noble work for the Master.

About this time it became apparent that a mission was needed in the southern portion of the town. Accordingly on April 12, 1874, I organized a mission school in the schoolhouse at Hopeville, but we soon outgrew the accommodations afforded there. We then hired a hall



DEACON WILLIAM S. PICKETT — p. 130.  
Removed to Chicago in 1871.



on the South Main Street side of Simonsville, but, although the hall was large and well adapted to our purpose, the surroundings were very unsatisfactory. We then decided to build a chapel, selecting the site on which now stands the Second Baptist Church. In the raising of funds for the building of this chapel, I was ably seconded by Deacon A. J. Shipley. The chapel was dedicated on May 10, 1876, and on the 21st of the same month, Deacon Shipley was elected superintendent. Mrs. W. F. Bronecke was elected secretary and still holds the position, after 28 years of service.

Before closing this account of the work in Simonsville, I wish to make mention of the services of Reuben F. Snagg, who is a deacon in the Second Baptist Church. He became superintendent in 1878, and still holds that position. He is a man loved and respected by all who know him.

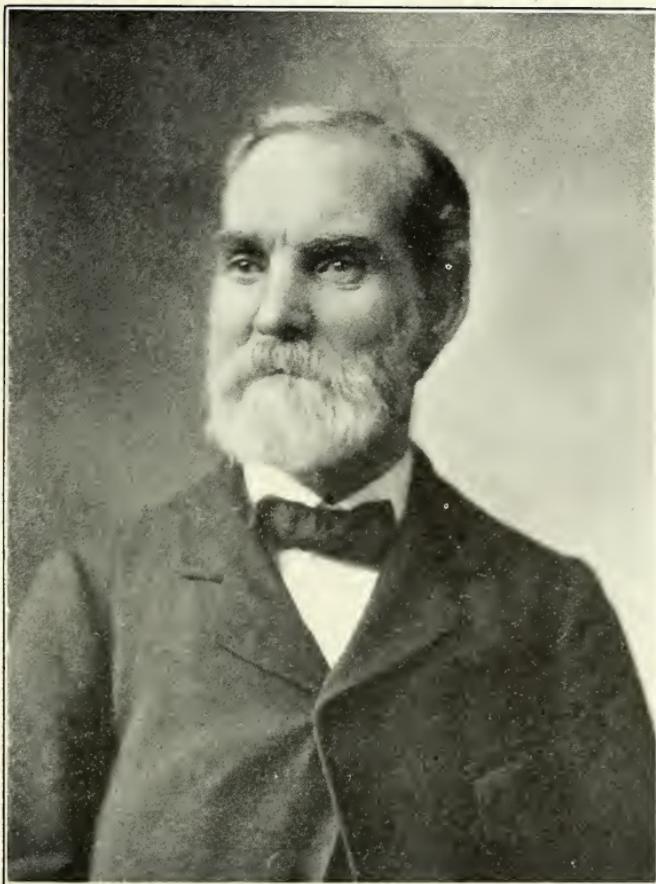
I now return to the history of the main school. I remained superintendent until the spring of 1881, when I thought it best to decline a re-election, and Mr. W. F. Arnold was elected to the position.

In the spring of 1882 I was again elected superintendent, with Mrs. J. W. Sanford as assistant.

In 1883, the school had grown to such proportions that Mr. J. H. Tripp was elected as first assistant, Mrs. Sanford continuing to act as second assistant until 1886. These were days of great prosperity to the school, our attendance running up to 250. Our only difficulty was that we were so cramped for room that we could not grow faster. Mr. Tripp remained assistant until 1887, and with but one or two short intervals has conducted the singing up to the present time.

In 1891 I again declined to serve as superintendent, and W. C. Myers was elected to the office. I thought then that my work in that capacity was at an end, but Mr. Myers was not successful in business and removed from the city. I was then again called to the position, which I have held to the present time. In 1895 we entered our present large and commodious Sunday-school rooms, designed by our brother, Architect Edwy E. Benedict, and the two or three years which followed saw a large increase in our membership and attendance, which was in fact the largest ever known in our history until now.

At our last election Mr. C. E. Clift was elected as active superintendent, and it would seem that a wise choice has been made. But the school in-



JAMES H. TRIP,  
Church Precentor — p. 134.



sisted that I should still act as supervising superintendent, which I consented to do, as it throws the responsibility on the other fellow, while I can do all the fault-finding and criticising, which is the usual course when one has nothing else to do.

In 1881 an incident occurred which, although insignificant in itself, may be worth recording, owing to the publicity given it. We had a Sunday-school entertainment of some kind, and while preparations were being made the children became very noisy, and some of the ladies came to me and said, "Mr. Smith, can't you do something to quiet these noisy children?" So I gathered them together and told them we would form a procession, and forming them in line, we marched up one aisle and down another, I at the head, singing "Hold the Fort." Looking at the next verse I read, "*See the mighty host advancing, Satan leading on.*" Not fancying the rôle to which these lines seemed to assign me, I immediately called a halt, and said to one of the larger boys, "Now you take the lead, and I will stand here and review the procession." The mighty host advanced, but I was not leading it. I related this incident at a Sunday-school convention in New Haven as an illustration of the importance of

resourcefulness in a superintendent's work. A reporter who was present wrote it up for his paper, and the result was that it has been published over the whole country, and even places have been mentioned where the incident was said to have occurred; but the facts in the case are as I have here given them.

If space allowed I would be glad to add an "Honor Roll" of teachers connected with the school. I will, however, give a few of the names of officers past and present as they occur to me. As assistant superintendents, Mrs. J. J. Jacques, Mrs. L. Milleaux, J. H. Tripp, Robert Greenwood, Sidney Risdon, V. M. Shaw. As second assistants, Mrs. Susan Sanford and Mrs. E. W. Smith. Mrs. Smith has been second assistant for 16 years and still holds that position. As secretaries, Mrs. F. E. Stanley, U. G. Dillon, and Louis Pichard. Mr. Pichard has been secretary since 1897. As principals in the primary department, Mrs. W. E. Peck, who was superintendent for 12 years, Miss Jennie Fiske, Mrs. I. W. Montague, Mrs. J. Littlejohn, and Mrs. V. M. Shaw. Mrs. Shaw has been superintendent for 9 years, and under her management, with Mrs. L. R. Carter as her able assistant, this department has



DEACON NEWTON C. SMITH.



grown to be a good-sized school in itself. Our last reported attendance was: In the main school, 270, and in the primary department, 163, making a total of 433.

The following list of officers and teachers has been handed in by Mr. Louis Pichard, the secretary of the School:

*Officers in the Main School.*

*President* — REV. OSCAR HAYWOOD.

*Superintendent* — DEA. D. L. SMITH.

*First Assistant* — C. E. CLIFT.

*Second Assistant* — MRS. E. W. SMITH.

*Secretary* — LOUIS PICHARD.

*Assistant Secretary* — LESLIE SMITH.

*Treasurer* — V. M. SHAW.

*Precentor* — J. H. TRIPP.

*Teachers.*

Dea. Wm. O'Neil, Mr. C. E. Clift, Mr. Adrian Mulloy, Dea. Newton Smith, Mr. E. D. Stanton, Mr. Sweet, Mr. Charles Haight, Mr. Will Dixon, Mr. E. W. Thomas, Mr. Charles Littlehales, Mr. Walker, Mr. F. J. Parry, Mrs. John Lines, Mrs. Olivia Wickwire, Mrs. Emeline Bennet, Mrs. Dewitt French, Mrs. Charles Haight, Mrs. Anna Hine, Mrs. Charles Littlehales, Miss Margaret McWhinnie, Miss Ella Chandler, Miss Bessie

White, Miss Mary Turnbull, Miss Sophia Turnbull, Miss Adelaide Frost, Miss Minnie Frost, Miss Clara Thomas, Miss Jennie Cook, Miss Grace Jones, Miss Lena Wood, Miss Lottie Hartley, Miss Alice Bradley, Miss Marion Walker, Miss Annabel Hanna.

*Officers in the Primary Department.*

*Superintendent* — MRS. V. M. SHAW.

*Assistant Superintendent* — MRS. L. R. CARTER.

*Secretary* — MRS. W. J. SPENCER.

*Treasurer* — MRS. LYMAN BALDWIN.

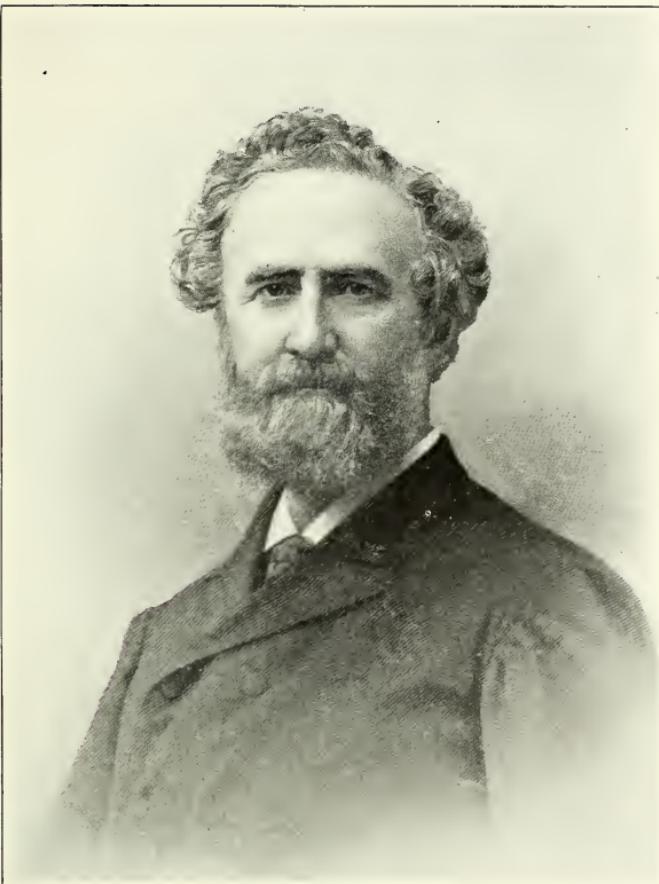
*Librarian* — MRS. E. RUSSELL.

*Assistant Librarians* — MRS. E. L. TAYLOR,  
MRS. A. NUGENT, MISS C. ELDRIDGE.

*Pianist* — MISS MAUDE EGGLESTON.

*Teachers.*

Mrs. D. B. Neth, Mrs. J. A. Smith, Mrs. L. Smith, Mrs. Chase, Mrs. F. W. French, Mrs. R. Porter, Mrs. R. G. Roxburgh, Mrs. M. Congdon, Mrs. Booth, Mrs. Thomas, Miss Sarah Pickering, Miss Bertha Delay, Miss Nellie Smith, Miss Nellie Cross, Miss Ethel Wood, Miss Kate Willets, Miss Lena Wood, Miss Mary Bannatyne, Mr. David Voorhees, Mr. Webster O'Neil.



THOMAS PORTER,

Son of Deacon Timothy Porter, S. S. Superintendent and member of Church Committee. Afterwards member of Madison Avenue Baptist Church in New York and later member and regular attendant of the Baptist Church in East Orange, N. J., though his home was four miles distant in Montclair—pp. 6 and 129. †



## REMARKS INTRODUCTORY TO PROF. PORTER'S PAPER.

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When some weeks ago the writer informed an intelligent Baptist layman in a neighboring city that we were preparing for a centennial celebration of the founding of our church, he asked: "Is it going to be a Baptist affair, or are you going to let the pedobaptist denominations take it all away from you so as to make it in effect a union-Congregational celebration?" I replied that I thought there would be something somewhere in the exercises that would mark it as distinctively Baptist. And in fact it seems to me that Baptists ought not only to be allowed, but expected, to speak their minds clearly and positively at least once in a hundred years. There can, indeed, be no harm at any time in a clear, positive expression of Christian truth, or of Christian belief so long as it is honest, sincere expression.

And it may be fairly questioned whether the suppression of Christian truth in the supposed interest of Christian courtesy is not largely responsible for such a devitalizing and emasculating of our present Christianity as seems to leave it but a goody-goody system of morality or moral philosophy, which the people are so tired of that many of them do not even care to attend the

services in the churches they are obliged to support. May not this consideration to a considerable extent account for the state of things described in Dr. Anderson's able but sadly significant address?

For my own part I believe it would be better that the churches should bristle with controversy in order to reach the truth and rid themselves of errors which impair their efficiency — for that I believe to be the ultimate, though perhaps not generally the immediate, result of such controversy — than that they should be resolved altogether into an invertebrate mass of ineffective neutrality. And if any of the papers or addresses which appeared in connection with our centennial exercises should cause a rattling of dry bones in Waterbury or elsewhere, that might perhaps at least be taken as a sign of returning life.

No thoughtful person can read Dr. Anderson's paper without becoming aware that it is a condition and not a theory that confronts us, or without getting a pretty plain intimation of the results to which present courses are tending. The unfavorable evidence has all the more force from the fact that it is progressive and cumulative. And the condition revealed is one that is paralleled in most of our American cities. Is it not time then to throw off the lethargy of unconcern, with which we are so seriously affected? Is it not truth and plain speech that we want, and action in the name

of God in accordance therewith, if we are to save our city and country for Christ? Polite phrases and compliments of mutual admiration between disagreeing and rival denominations will do us no good in the future any more than in the past. Now, if ever, we should put away partisan prejudices, unscriptural traditions, and unauthorized deviations from the divine rule, and act with an eye sole and single to the interests of the Kingdom of God.

I have never considered it wise or well to criticise Christian organizations, or methods in Christian work, so long as they were fairly successful, or even gave a reasonable promise of success. But when for a long series of years success has been growing less and less in proportion to the effort put forth until in many cases it seems almost to have reached the vanishing point, while threatening disaster comes nearer and nearer until it seems to be almost upon us, it is not a time for earnest Christians to ignore the situation, or to deceive themselves with false hopes. When the ostrich sticks his head in the sand, the danger is not averted, but is rather increased.

Now, if God has withdrawn or is withdrawing his favor from Protestant Christianity, it is not without a reason, and the fault is not with Him, nor with the Gospel He has sent his Son to proclaim.

Any explanation of the situation, and any in-

telligent suggestion or proposal, from whatever source, looking to better things, should be welcomed and fairly considered.

For my own part I believe that the weakness of our Protestant Christianity, as shown in Dr. Anderson's paper, is due to a general indifference to truth, leading to a disloyalty and disobedience, which is, perhaps, half unconscious, but nevertheless real, positive, and responsible. And I have, therefore, no apology to offer for pointing out as clearly as I may, some of the errors and moral obliquities to which I conceive such weakness to be due. And in doing this as regards our brethren of other names, it is not that I am unaware that Baptists also may be much at fault, nor that we may have much to learn from other Christians in return for such things as they may profitably learn from us. And I trust that we, as Baptists, may have grace to receive such criticisms, reproofs, or admonitions as our brethren of other denominations may see fit to offer us, in all humility, and in the same kindly Christian spirit in which we may expect our suggestions will be received by them.

In any case it will be no harm to our pedobaptist and aspersorionist brethren, but rather to their advantage, that they should know the full strength of the Baptist position, as shown by acknowledged facts and the inflexible logic of the situation, however much or little it may be our

purpose to urge our arguments upon their consideration in the future. And I will ask the reader to pay particular attention to the foot notes attached to the following pages. I believe he will find them to contain matter fully as interesting and important as anything in the text, where, however, they could not be introduced without making an undesirable interruption in the connection of the thought.

## THE FIRST BAPTIST CHURCH IN WATER-BURY.

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HISTORICAL SKETCH BY PROF. D. G. PORTER.



PROF. D. G. PORTER.

Baptists are those Christians who insist upon the baptism commanded by Christ and his apostles, and practiced by all the New Testament churches. They reject all substitutes or deviations from the original institution, whether as regards the act or the subject; and hold that there is, and can be, no other form of baptism than immersion alone. The view and practice thus indicated, whenever and wherever it is fairly stated, inevitably implies a disapproval of the practices of other Christians in regard to the matters in question, and to the uncharitable, easily supplies occasion of distrust and even of unpleasant relations between

the parties themselves. From these and other similar considerations it follows almost of necessity that Baptists in New England today are not among the most popular of the Christian denominations, even with those who are most inclined to look with charitable condescension on the “narrow-minded bigotry” sometimes attributed to Baptists, and which it is supposed leads them to an obstinate adherence to an antiquated and infelicitous custom.

But if such is the case at the present time in our enlightened and liberty-loving republic, it was vastly worse for Baptists when the Baptist church in Waterbury was constituted 100 years ago. The great principle of religious liberty had not then been legally affirmed in Connecticut, and Baptists were regarded as disturbers of standing and established social and religious orders,—to be tolerated in a certain way so long as they kept quiet and did not render themselves obnoxious by speaking against infant baptism and sprinkling. But when they began to gather in companies and give expression to their sentiments and opinions, and worse than all, to back them up by arguments from Scripture, it is easy to understand the aversion with which they

were regarded by the respectable and influential adherents of the prevailing religious systems. It is easy also to understand that only men of firm conscientious conviction and high moral courage would be likely to be Baptists under circumstances like these.

But we have other than *a priori* evidence of the character of the three men who are especially to be regarded as the founders of the Baptist church in Waterbury. We know of Zenas Brockett that he was peculiarly a man of prayer; that as occasion and opportunity offered he would retire with his Bible to the deep woods near his dwelling, and spend hours together, alone with God, in reading, meditation, and prayer. We know also of the high esteem in which he was held by his neighbors despite his Baptist sentiments. Of David Frost we know that he was so firm in support of the great Baptist principle of freedom of conscience, that he would allow his property to be distrained rather than pay voluntarily to support a religion in which he did not believe,—thus doing in that far off time the same kind of work which John Clifford and Reginald Campbell are doing in England today. We know also that he was so scrupulously upright in his business trans-

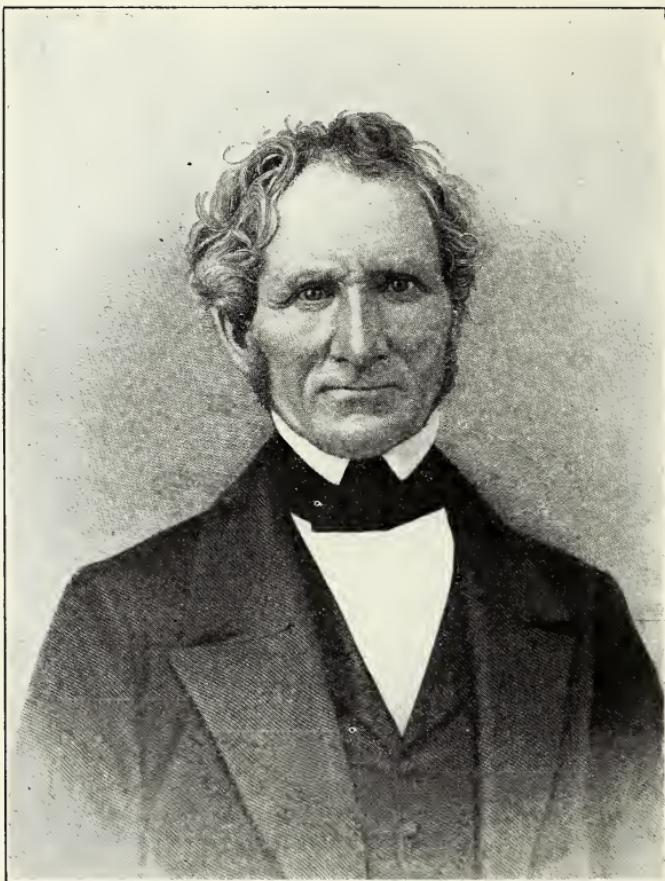
actions as to cause remark among his neighbors and others, who doubtlessly regarded him as morbidly conscientious. We know also that both these men with Isaac Terrell, as the third, before the founding of the Waterbury church, would rise soon after midnight of Saturday, at least once a month, and make their way, generally on foot, 12 to 14 miles to Wallingford, to worship with the church to which from conscientious conviction they adhered; and returning after the evening service, would reach their homes at midnight of the following day. These were not the kind of men who would allow convenience, or business or social influences, or any worldly consideration to determine their church relations, or in any way to detract from their allegiance to God and his truth. Nor did they ever imagine that any superfluity of zeal in one line of duty or service could compensate for conscious delinquency and defection in another.

#### ORGANIZING THE CHURCH, ORDAINING PASTORS, AND BUILDING THE FIRST HOUSE OF WORSHIP.

Arrangements were made by these men for neighborhood religious gatherings to be held in their own houses. These meetings resulted in the conversion of several persons, who joined the

Wallingford church, and who shortly after, to the number of 20, and just one hundred years ago, were dismissed to form a Baptist church in Waterbury. The little church thus constituted held on its way for 12 years and gradually increased in numbers without pastor or house of worship, holding its meetings alternately in the houses of five different members in the outskirts of three different towns. Then, in the month of October, 1815, in the open field near the residence of Deacon Brockett, the church set apart two of its members, Jesse Frost, son of David Frost above mentioned, and Samuel Potter, son-in-law of Deacon Brockett, to the work of the ministry. The ordination services were an occasion of great interest, were largely attended, and were conducted by Baptist ministers called in from abroad. The joint pastorate of these worthy brethren was especially blessed with tokens of divine favor, and two years after, the church, which now numbered about 100 members, divided by dismissing about 60 of its members to form the Woodbridge and Salem church, or, as it would now be called, the Naugatuck and Bethany church, its membership being chiefly located about the confines of these two towns.





DEACON TIMOTHY PORTER — p. 153.†

Elder Potter took charge of the new church, leaving Elder Frost in charge of the original church, which now numbered only about 30 members, none of them wealthy.

Soon after the separation, the Waterbury church built its first house of worship. It stood in an open space at the Mill Plain cross roads, about two and a half miles from the center. It cost probably less than two hundred dollars exclusive of the voluntary labor of the members and their friends. It was without paint, plaster, or chimney, and had only wooden benches without backs for seats, and was warmed in winter only by the portable foot stoves of the elderly ladies, filled with coals from neighboring hearths. Elder Frost died after a pastorate of 12 years, and the care of the church, now numbering about 40 members, devolved on Deacon Timothy Porter, who had been given a license to preach about a year previous. He served gratuitously for the succeeding eight years, during which the church prospered and its membership was doubled, every year adding to its numbers.

#### MOVING TO THE CENTER OF THE TOWN.

But a crisis in the history of the church was now approaching. The little, cheap, plain meet-

ing house had become too strait for the increasing congregations, so that in summer the meetings often had to be adjourned to a neighboring grove. It was evident that a new house of worship must be built, and that it should be located in the center of the town. On the successful accomplishment of this plan, the success, perhaps the very existence, of the Baptist cause in Waterbury was to depend. The Woodbridge and Salem church, though much stronger both in numbers and wealth than the Waterbury church from which it was separated, and which numbered at one time not less than 100 members, actually died out because of its remoteness from every possible center of population. But the work proposed was for such a church a great undertaking. It was comparatively little to sustain the worship in the little cross-roads meeting house, where the pastors either served gratuitously, or were content with whatever the people might choose to contribute, and were supporting themselves largely by the labor of their own hands. It was a very different matter to move into the center of the town, already occupied by comparatively strong and not over friendly Congregational and Episcopal churches, erect a suitable

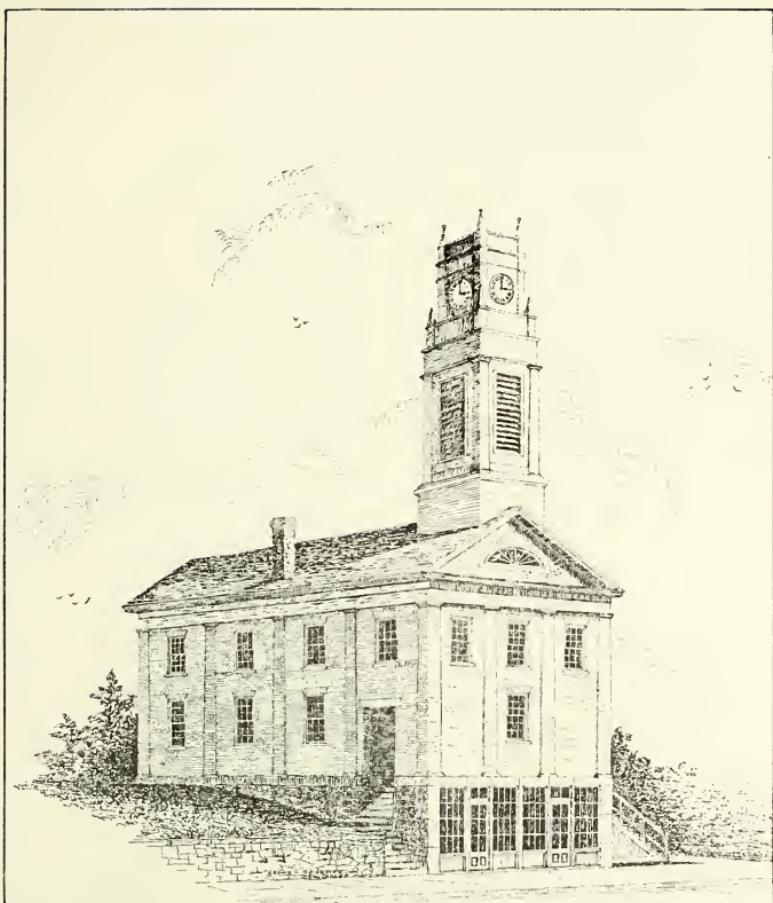
building, engage a pastor at a living salary, and pay the other expenses incidental to sustaining the worship. Yet all this had to be done by the little church in its comparative poverty in order to place the cause on a substantial foundation.

#### DIFFICULTIES ENCOUNTERED.

It is difficult in these times to understand the difficulty which the little community encountered in raising the six or seven thousand dollars necessary to its purpose. Money was then a very scarce commodity even with the well-to-do, and Baptist pastors, when paid at all, had often to be paid in kind, that is in produce of the farms. For years after this effort to build was undertaken, the few factories then existing in Waterbury were paying only about four dollars a week for active, capable men, and this was better than the men could do otherwise or elsewhere. The members of the church, now numbering about 80, well understood the difficulty of the proposed undertaking, but determined to go forward according to the measure of their faith. They agreed with each other that their property might be taxed for the necessary amounts according as it was rated in the grand list of the town, and proceeded to the work. It was found, however,

that this taxing arrangement would not gain credit with contractors, and four men, none of them wealthy, but more fore-handed and well-to-do than the others, came forward and voluntarily assumed the legal responsibility for the debts contracted, and the church building was erected. Rev. Rollin Neal, originally of Southington but afterwards a famous Boston preacher, preached the sermon of dedication, in which he admonished the people not to despise the day of small things.

But when the assessments were due it was found that many of the members were unable to pay. Then the most wealthy of the four men, becoming alarmed at the prospect, drew back from the compact, and in order to free himself from his obligations, caused an attachment to be placed on the house of worship, the legal title to an undivided fourth of which was vested in him. The attachment was brought by a friend as security for a debt he pretended to owe to this friend. This proceeding, besides involving legal embarrassment, delay, and expense, left the burden of responsibility on the other three men, each of whom had a large family to support, and whose combined property, if taken by legal



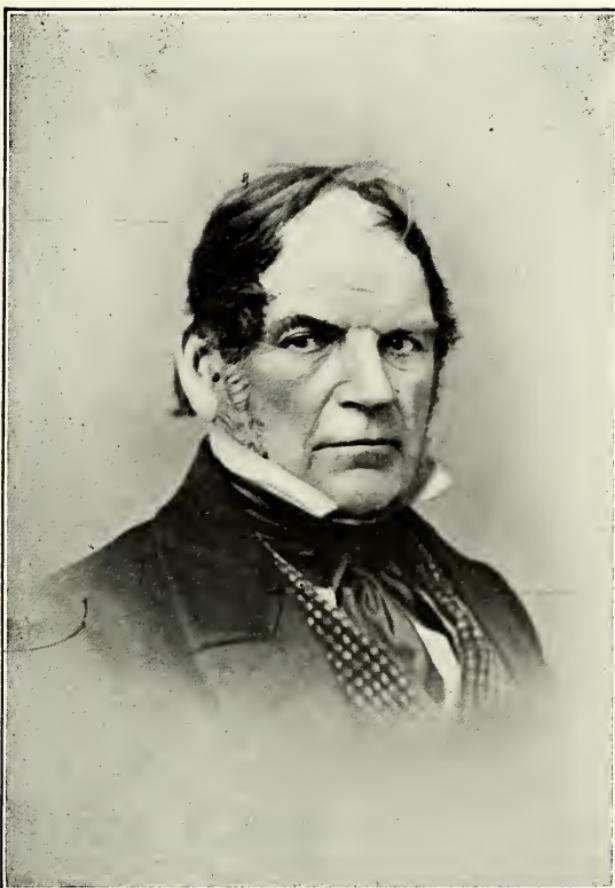
THE FIRST HOUSE OF WORSHIP BUILT BY BAPTISTS IN THE  
CENTER OF THE TOWN. pp. 151-5.



process, would at that time scarcely have sufficed to satisfy the claims for which they had made themselves responsible. But these men were not of the kind to look back after putting their hands to the plow. Their hearts were in the work and their honor was pledged to see it safely through. The names of these three men so prominent in establishing the Baptist church in Waterbury seem to the writer to deserve equal honor with the three who were its original founders. They were Deacon Alfred Platt, son of Deacon Nathan Platt and father of the late lamented Deacon William Platt, of a family which has furnished three generations of deacons to the Waterbury Baptist church, and, for the greater part of its history, also its largest financial support. Another was Deacon Timothy Porter, who from an Episcopal training came to the Baptist church from conscientious conviction and who, as above related, had been its preacher and pastor during the eight years last previous to its removal to the center. He was naturally the leader of the movement, and had much to do in managing and directing the enterprise from the start, and in freeing it from the legal entanglements in which it became in-

volved. The third was Enoch W. Frost, grandson of David Frost, one of the original founders, nephew of Elder Jesse Frost, the first pastor, and son of Enoch Frost, one of those who opened his house for Baptist meetings before the meeting-house at the cross roads was built, and in which, in fact, the church was constituted at the first. Mr. Frost had probably at this time more of this world's goods than either of the other two, and he was faithful to his obligations to the end.

Three assessments were made on the members according to the plan agreed upon, amounting in all to not less than \$250 for every thousand in the grand list of the town, and to over \$100 for every man whose head alone stood in the list and who had no other property to be taxed. And still the debt was not paid; and when the great financial crisis of 1837 swept over the country, it found the little society struggling under a burden which it was utterly unable to lift. As a last resort, as a necessary step, but not without a certain sense of humiliation on the part of those chiefly interested, it was decided to make an appeal to more fortunate Baptist churches; and Deacon Porter and E. W. Frost, either separately or together, visited several of the more



DEACON ALFRED PLATT,  
Son of Deacon Nathan Platt and father of Deacons Charles and  
Wm. S. Platt — p. 153.†



prominent churches of the State for that purpose. By this means about \$700 was raised, which, with another subscription nearly equal in amount to each of the preceding assessments, was sufficient, 12 years after the completion of the building, to place the church on a secure financial basis.

#### THE DIFFERENT PASTORATES.

The spiritual progress of the church may be briefly traced as follows: Rev. Russel Jennings was the first pastor in the new church building. He was a man of considerable ability, and during his pastorate of something over two years about 40 were baptized into the fellowship of the church. Mr. Jennings having afterwards retired from the ministry was known to the Baptists of the State as the manufacturing philanthropist of Deep River.

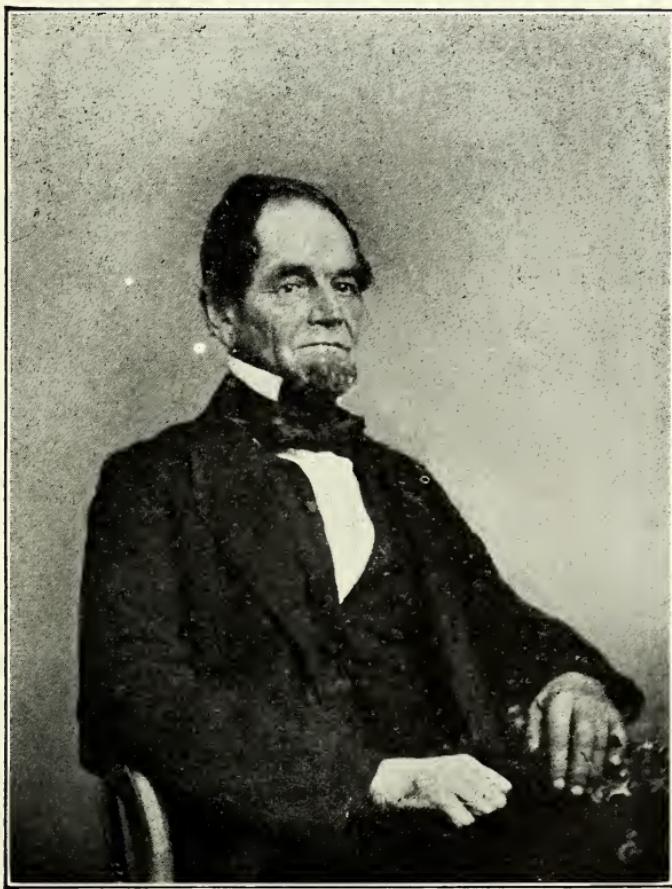
Rev. Amos D. Watrous was the next pastor, following a year of supplies. Elder Watrous had quite an unusual power as an evangelist, but was not adapted to long pastorates. During his incumbency of about a year and a half, over 80 were added by baptism in one of the most remarkable revivals which the church ever enjoyed.

But financial difficulties had now so far culminated that from 1840 to 1844 the church did

not deem it wise to attempt to support a pastor. In fact, for a year of this period the church building was under attachment on account of the fraudulent claim above alluded to, and had to be kept closed and strongly bolted and barred, except from sunrise to sunset on Sunday, when legal processes could not be served, to prevent the title from passing into other hands. During the greater part of this period, however, the pulpit was acceptably supplied by two faithful servants of God, Orsamus Allen and Irenus Atkins. These two men were regularly ordained Baptist ministers, but were at this time engaged in a manufacturing business in Bristol. They used to drive over the hills from Bristol alternately, or sometimes both together, to occupy the vacant pulpit, at an expense to the church not exceeding three to five dollars for each Sunday, for time, services, and expenses. This almost gratuitous service gave the church time to recover its breath, to straighten out the legal complications in which its property was involved, and to prepare for its future work.

#### THE ADVENT EXCITEMENT.

But in some respects this forced interregnum in the pastorate was peculiarly unfortunate. It



ENOCH W. FROST — p. 154.<sup>†</sup>  
Son of Enoch Frost and nephew of Jesse Frost the first pastor.

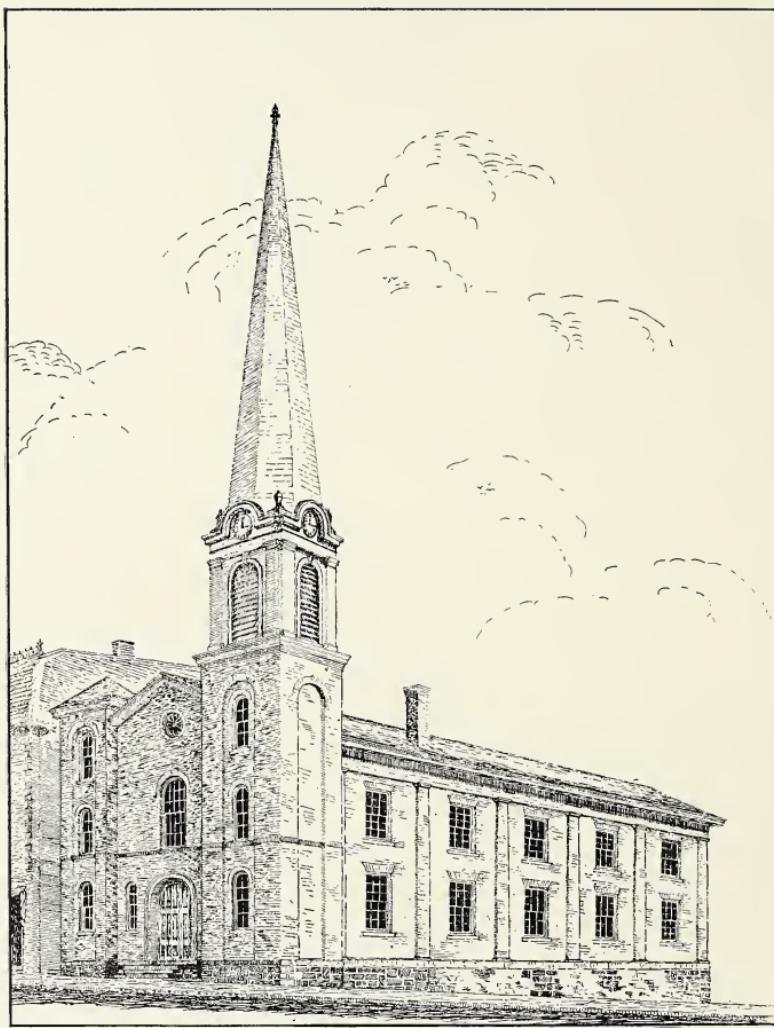


was during this period that the great Advent excitement, occasioned by the preaching of William Miller, reached its culmination. The final catastrophe was confidently predicted for April, 1843. A Baptist Adventist named Batcheller, well versed in Miller's theories and having a peculiar facility in presenting them, conducted a series of meetings in the Baptist church in the winter preceding the date fixed for the end, in which he attempted to prove, from prophecy, that the time was really at hand. He was a preacher of much power and to many his demonstrations seemed reasonably conclusive, while even the more thoughtful and conservative went so far as to say that in any case it would be well to be prepared for the event. Then, as if to confirm the predictions of the preacher, the great comet, the most brilliant and awe-inspiring probably of which we have any record, suddenly blazed in the evening sky, stretching its portentous belt of light, like a flaming sword, upward from the horizon, and across a great portion of the visible heavens, and suggesting that either by impact with the earth, or by falling into the sun, it might cause the heavens to pass as a scroll and the elements to melt with fervent heat. The preaching of the Adventists

and the appearance of the comet caused in many hearts a certain fearful looking for the judgment. Many were convicted and anxiously asked what they must do to be saved. The Advent preacher was gone to fill other engagements, but Elder Atkins, who at this time was not without a certain sympathy with his views, gave the little time at his command to the service of inquirers, several of whom joined the church; but he could do but little as compared with what might have been done by a resident pastor, and the greater part of those who were awakened by preaching in the Baptist church either went back to the world, or were induced to join other churches in the town, whose pastors were fortunately at hand and ready, of course, to take advantage of so propitious an occasion.

But the embarrassments of the church were now so far removed that in 1844 Rev. Allen Darrow was called to the pastorate. During his ministry of about three years, 19 were added by baptism. Under the six-years pastorate of Rev. N. M. Perkins, which followed, 41 were added, the standing of the church was much improved and its influence greatly extended. Mr. Perkins was a man of ability, who had the courage of his





THE ORIGINAL CHURCH BUILDING (p. 159) EXTENDED WITH  
ENTRANCE ON BANK STREET.

Will be best remembered without the spire, which was judged unsafe and taken down after a few years.

convictions, who respected himself, and was greatly respected in the community. Under the pastorate of Rev. J. A. Bailey, which succeeded, the house of worship was remodeled and rebuilt by extending the building towards Bank Street and making the entrance on that side instead of on South Main Street, as it had previously been. The total cost of this work was about \$10,000, of which about \$4,000 remained unpaid, and the debt was not entirely extinguished till twenty years later. Mr. Bailey's pastorate extended over nearly 18 years, during which there was a net gain in the membership of over 100, and was terminated only by his death at the age of 50 years, in Carlsbad, Germany, whither he had gone in hope of recovering his failing health.

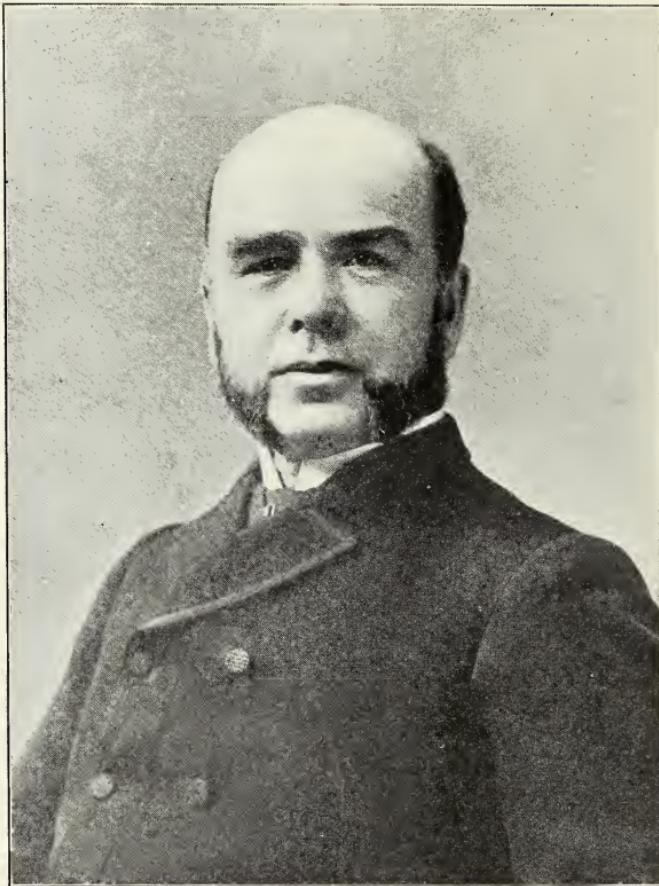
The three years' pastorate of Rev. G. A. Starkweather, which followed, was interrupted by several months of serious illness, but an unusual degree of zeal and activity on the part of the deacons and others seems to have supplemented quite effectually the disability of the pastor. Fifty-one were added by baptism, a mission was established at Simonsville, and a chapel built for its use at a cost of about \$1,600. The honor of this mission, which has resulted in the formation

of the Second Baptist Church, belongs largely to Deacons D. L. Smith and A. J. Shipley.

About 90 were baptized during the succeeding seven years pastorate of Rev. G. W. Folwell. The indebtedness, which had remained from the re-building of the church 20 years before, was finally paid, as also the debt on the Simonsville chapel. The church property on Bank street was sold for \$41,000, and a new building, on Grand street, was erected at a total cost of \$58,000, which was substantially paid at the time of the dedication. The church was now practically, but not wholly, free from debt, and had a membership of about 400.

During the three years' pastorate of Rev. J. W. Richardson, who succeeded Mr. Folwell in 1885, the membership was increased to 500. But debt began to accumulate, due probably to the loss of the very considerable revenues which had hitherto accrued from the rents in the South Main street property. Rev. W. P. Elsdon succeeded to the pastorate in 1888. He was seriously handicapped in his work by severe and protracted illness and by the increasing defect in his vision, which has finally resulted in total blindness; but after four years of his ministry the accessions to the church numbered 200. During this pastorate





REV. FRANCIS J. PARRY, D.D.—p. 161. †

the debt which had accumulated under the previous pastorate, or which had remained on the building, was paid; but extensive additions and improvements were made at a cost of not much less than \$10,000, for which pledges were taken from the members and others interested, but which, as usually happens in such cases, many were unable to fulfill, so that the church again found itself somewhat seriously incumbered with debt.

#### PASTORATE OF DR. PARRY.

The church was perhaps never more fortunate than when the late Dr. Francis J. Parry accepted its call to the pastorate after a somewhat protracted period of candidating and supply. Dr. Parry is too well and recently known among us to need extended notice in this sketch. We all remember his indefatigable industry — how that he simply could not stop work so long as he could find anything to do and his strength did not fail; how he was everybody's friend and how easily and effectually he could make his sympathetic interest felt. We all know how, besides his regular parish work, he found time to prepare his lectures on literature and travel, thus supplying free and instructive entertainment to those

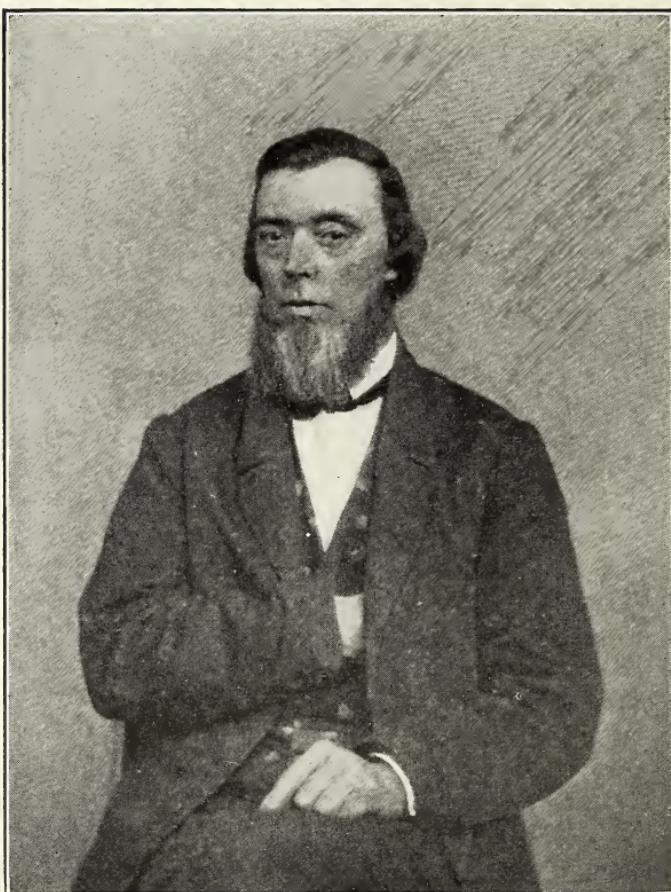
who did not care to seek recreation in the theater, and how in other ways he entered into the life of the city, helping to smooth its rough places and solve its difficult problems, so that not only the church he loved, but also the city in whose trials and troubles he shared, are the better for his five years of labor and service. We remember also his kindly, genial, half humorous, but still earnest and wholly successful, way of appealing for the funds necessary to carry on his work, and which reached its culminating triumph in clearing the church of, as we hope, its final debt. The membership of the church at Dr. Parry's accession to the pastorate was about 625, and at the time of his death about 750.

Of course he could not have succeeded so well in all this excellent work if his efforts had not met with ready and generous response on the part of the church, which probably never proved its right to the praise so often accorded it by the late Deacon McWhinnie, that it is "a good church," more effectually than during Dr. Parry's ministry.

#### COMPOSITE CHARACTER OF THE MEMBERSHIP.

And of the church itself, which is after all the main thing, it is fitting that something be said.





JOSEPH SHIPLEY—p. 163  
Father of Deacon A. J. Shipley. †

It will be interesting to note the composite character of its constituency, going back even to the beginning. Of the English contingent, we find the honored names of Collins, Hazlewood, Stanley, and Shipley, and later the names of Goffe, Ashton, Stout, and Trip, and doubtless others. Of the Scotch we have the McWhinnies, Minties, O'Neills, and Littlejohns; and if some of them seem to have the proverbial Scotch characteristic of being a little hard-headed, they have also warm hearts, and a little hard-headedness cannot be said to be altogether out of place in Baptist churches at the present day.

Also a vigorous element of original Teutonic stock is to be found among us, in a family which has so far won and retained our confidence that for more than a third of a century it has been intrusted with the purse of the church. And all these elements of a later European extraction are now as good American Baptists as any of us. Indeed, no genuine Baptist can be really a foreigner for an hour in this country, since he has already learned the highest and truest principles of American liberty and civilization, which, in fact, are themselves largely of Baptist origin.

And it does not make us old-time Yankees at

all envious or jealous when we remember that the most famous preacher that the church has sent forth is of Scotch descent, namely, James McWhinnie, son of the late Deacon McWhinnie, who, having lost a leg at Chancellorsville, so that he could no longer serve his country in the army, completed his studies at Brown, and his theological course at Newton, was pastor at Lansingburg, New York, and at Portland, Me., whence he was called to Cambridge, Mass., where, having received his doctor's degree from Brown University, he continued in the pastorate until called to a higher service. He also helped to establish the Woman's Mission in Alaska, of which his sister and ours, Miss Margaret McWhinnie, is still a prominent representative. Also, as an instance of long range Scottish descent, we are glad to number in our church and congregation several descendants of Dr. Robert Turnbull, formerly of Hartford, and who in his time was regarded as the ablest Baptist preacher in Connecticut,—one of these descendants being the leading soprano in our quartet and choir, while others are valued assistants in our Sunday-school and social gatherings. We are also in close affiliation with our German and Swedish brethren, the latter,

indeed, being still members of our church and under the care of an assistant pastor, our excellent brother, A. O. Laurence, who has the advantage of being able to speak in the Scandinavian tongues. And with all these diverse elements, we have also a sufficient mingling of Swiss, Irish, French, and Italians to make our church almost as cosmopolitan as the multitudes to whom Peter preached at Pentecost, while the presence among us of several members of African descent reminds us that we are all children of Him who made of one blood all the nations of the earth.

#### THE DEACONS AND THE CHURCH.

Our two senior deacons, D. L. Smith and A. J. Shipley, who have stood so long as well-matched and well-proportioned pillars in the house of God, are so well known that I need not dwell upon their steadfast constancy, their unfailing generosity, and their blameless lives. I suppose it would not be quite orthodox to say they have no faults. But I think I may at least say with the poet that "E'en their failings lean to virtue's side." Of the other deacons and the other excellent men and women who are serving God and

their generation in the First Baptist Church of Waterbury, time would fail me to say half the good things that ought to be said. But I may surely endorse the verdict of the late Deacon McWhinnie, that *it is a good church*, and I may add that I believe no church in Waterbury has a greater work to do, or a more important testimony to confirm and establish. I think I may say also, without boasting, that we consider ourselves well equipped for the work. If our present pastor, Rev. Oscar Haywood, were not present, I would say that we regard him as the equal of any who have preceded him in the long line of our pastorate. He has a zeal of God which is according to knowledge, and he has the courage of his convictions. The church is united and harmonious, our congregations were never so large, accessions were never more numerous, nearly 100 having been added during the year not yet completed of Mr. Haywood's pastorate, and we think our condition never was better, nor our prospects more favorable.

#### THE SURPLUS FUND.

Our property is not only free from debt, but we have also established a surplus fund which has

already over a thousand dollars in its treasury, and which we hope may be so increased, by bequests and further subscriptions, that we may be able at any time to go forward with our work as occasion may require, promptly and without pecuniary embarrassment. The nature and objects of this fund are more fully explained in a paper prepared for the purpose and inserted on page 203.

#### THE BANQUET.

There has rarely ever been a larger assembly of rejoicing Baptists on a similar occasion than gathered around the tables at the centennial banquet. Tables were spread in the spacious dining-hall and in the lecture room on the lower floor, and in the large Sunday-school apartments above, and all were bounteously supplied with the substantials and delicacies which the ladies of the church and their friends know so well how to provide. Grace was said by Brother Edward Terrill, the oldest member of the church, in the lower rooms, and by Dea. A. J. Shipley in the upper rooms, and the Baptists and their friends partook of the good things provided with thankfulness and gladness of heart. After the supper and an hour spent in social converse, the audience reassembled, and after singing the prescribed

hymns under conduct of Bro. J. H. Trip, the church precentor, Prof. Porter proceeded to read the second part of his paper prefacing the reading with the following

#### REMARKS.

Elder Wightman, who was our first speaker in these Old Home Day exercises, but who unfortunately was obliged to leave immediately at the close of his address, once said in a company of Baptists, who were considering the condition and prospects of the Baptist denomination in this State, that it is no worse, in his opinion, to be torn in pieces by a lion than to be hugged to death by a bear. As the descendant of a martyr, and having had in himself and his family experience of both kinds of treatment, he ought to be a pretty good judge in a matter of this kind. And at the present time, however it may have been in the past, there can, I think, be no doubt that as representatives of the distinctive principles of the Baptists we are in more danger from the affectionate embraces of the bear than from the teeth and claws of the lion. And, while we appreciate most highly the kindness and hearty good fellowship shown us by our brethren

of other names during the progress of these centennial exercises, we must not allow ourselves to be squeezed so hard as to take away our breath. We cannot surrender the great Baptist principle of freedom of speech, the right to clear and positive expression of our views on this Old Home day, the especially Baptist day of our celebration, even in response to the generous kindness and courtesy manifested towards us by our brethren of other orders. I do not promise, therefore, that in the paper I am about to read there will be no allusion to points of difference between ourselves and other Christian bodies. I may add, however, that I alone am responsible for any errors or indiscretions which the paper may contain, the responsibility of the church being limited to the fact that they have given me a free hand without knowing what I was going to write or say.

#### DOCTRINE AND PRACTICE IN OUR CHURCH.

I have observed that in church histories it is customary to devote certain chapters to progress of doctrine and changes of ceremonial observance. There have been some noteworthy changes in these respects in the Baptist church of Water-

bury since its organization in 1803. During the first half century of its existence, the opinions of the members were divided on the question of the divine decrees, which formed so prominent a part of the theology of those days. Of the two first pastors, one, Elder Jesse Frost, was a Calvinist of the old type, while his co-pastor, Elder Samuel Potter, inclined to Arminian views; and both views existed side by side in the membership of the church without disturbing its harmony. The question, indeed, was never crowded into prominence except perhaps by one or two pastors, who thought it their duty to "indoctrinate" the people and see that any tendency to heresy in regard to the "doctrines of grace" should be properly and promptly discouraged. But for many years past we have been of the opinion that if we should put the doctrine of the perseverance of the saints in actual practice, we could thus prove the doctrine of election better than by the profoundest argument; and further than this, the question is no longer regarded by us as one of practical interest.

It was the custom of the church in the early days to hold the covenant meeting previous to the communion service on Saturday afternoon.



FRANKLIN POTTER,  
Son of Elder Samuel Potter, p. 148, and now Deacon in the  
Second Church.



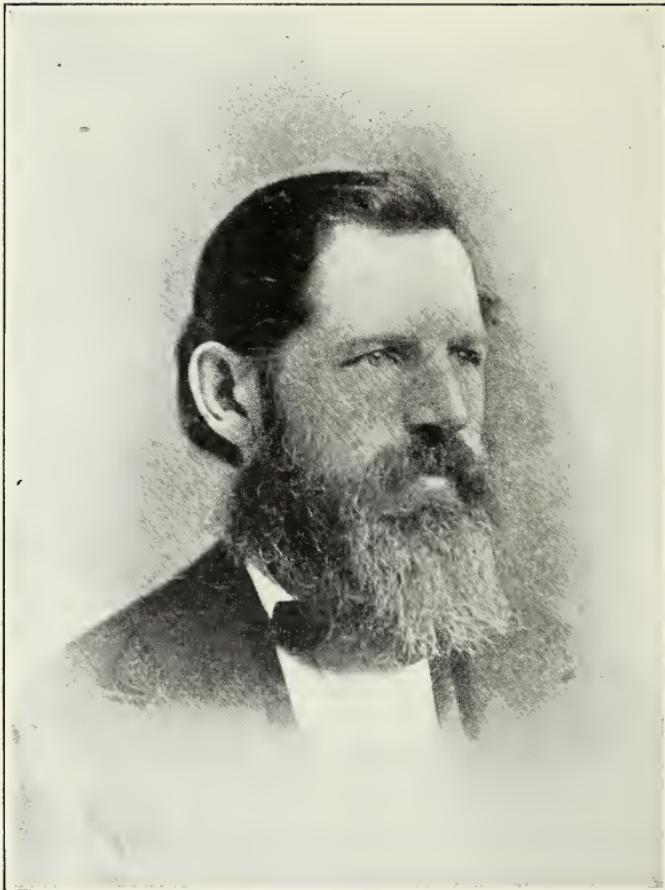
I learn also from Elder Wightman that this custom prevailed generally among the Baptists of the State. And it speaks well for the faithfulness of the communicants that they were willing to give the half day on Saturday once a month to attendance upon this meeting. All were expected to report themselves as to their spiritual condition and experiences, and if any could not be present at the meeting appointed for the purpose, time was allowed them on Sunday, previous to the commencement of the communion service. This salutary practice of hearing from every member previous to his participation in the communion, and which was possible when the church numbered but from 50 to 100 members, became, of course, impossible in a church of 500 to 1,000, and for obvious reasons the time of the covenant meeting was changed to Friday evening after the church was established in the center, and many of its members were under engagement to other parties, by whom they were employed.

#### CLOSE COMMUNION.

But another change, of much greater significance, has taken place in our view and practice with regard to the communion itself. Some of

those now living, and not the oldest of us either, can remember that previous to the communion service the minister making the announcement was accustomed to say: "Members of sister churches of the same faith and order are cordially invited to partake with us." This invitation was by many regarded, and apparently with good reason, as not so much an invitation to other Baptists as an intimation that other than Baptists were not welcome, and in fact had no right to partake. But though the Baptist position that baptism is a prerequisite to communion was undoubtedly logical, it was, perhaps, held not so much as a matter of principle as of policy. It was in effect our way of saying to pedobaptists: "You are not baptized." And as a matter of policy, it was doubtless more or less effective, as challenging the attention of other Christians to the Baptist contention. The Baptists of England, who are generally open communionists, have not been nearly so successful in their propagandism as the American Baptists. For every Baptist in England there are at least ten in the United States, where, counting other immersionist bodies, probably one-third of all Protestant Christians may be reckoned as Baptists. Still, close





DEACON WILLIAM S. PLATT,  
Son of Deacon Alfred Platt and grandson of Deacon Nathan  
Platt. The largest benefactor of the Church at  
the time of his death.

communion was undoubtedly regarded by other Christians as the *bête noire* of the Baptist churches, and it has been subjected to considerable modification in our more recent practice. What might be called the iron-clad invitation, by which we virtually prohibited Christians of other orders from joining us in the service, is no longer heard from the pulpit, and a pedobaptist Christian who appears among us at the table of the Lord is no longer challenged as to his right to be there.

It should be observed, however, that we do not say he has a right to come. We simply decline to decide the case. We fall back on another Baptist principle, the great principle of soul liberty, the most fundamental of all Baptist principles, and that in the assertion of which Baptists suffered persecution for centuries. We therefore refuse to judge our brethren of other orders, and relieving ourselves of all responsibility in the case, we say with the apostle: "Let every man examine himself, and so let him eat of that bread and drink of that cup." But when our invitation is given, special reference is made to the duty of conscientious self-examination in words like the following: "All those who, ex-

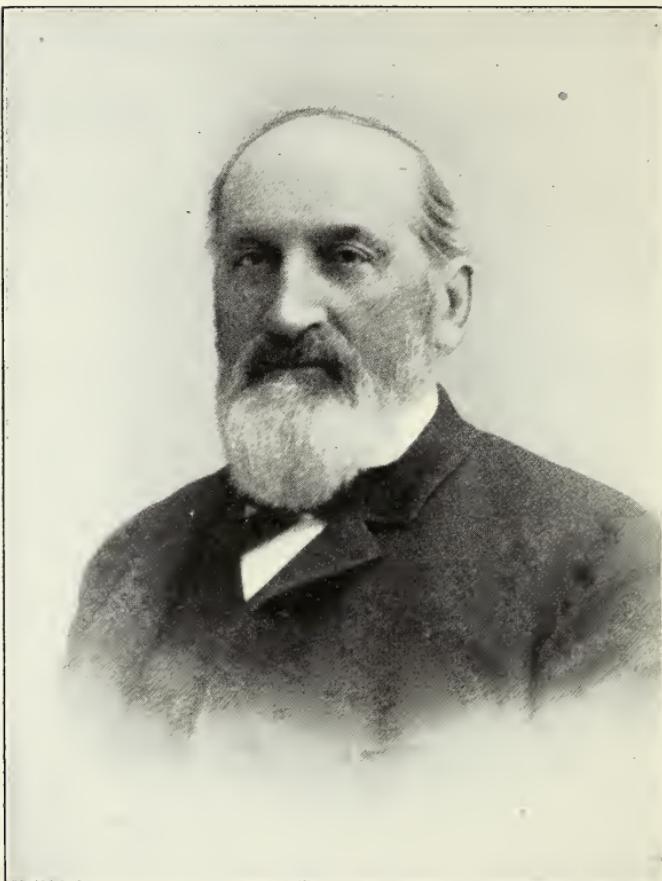
amining themselves, find in their hearts the answer of a good conscience as to their compliance with Scriptural conditions, are invited to partake with us." Surely no one can blame us for thus referring to the duty of conscientious self-examination. If anyone makes a mistake in his examination or his decision, the responsibility is his, not ours, and we will not be judges of other people's consciences. In this way we do not abandon any fundamental position and can easily justify our course. And we beg leave to call the attention of any who may still be disposed to linger in the gloom of absolute close communion to the following considerations: We must remember that most of those who come to join us in this service really think they have been baptized. It was, perhaps, never even hinted to them at the time of their baptism, real or supposed, that there was any question at this point. It may be that their minister, through inadvertence, neglected to inform them that immersion was the only baptism of the apostolic churches, that the very meaning of the word "baptize," in the language in which the New Testament was written, requires that the subject should be placed wholly beneath the surface of the water, and that

sprinkling and pouring are comparatively recent substitutes for the immersion originally commanded and practiced. When the minister they trust, declares in the most solemn manner that he baptizes them, can they be blamed for taking him at his word, especially when he may inadvertently have failed to put them in a position to judge for themselves, as all Protestants are expected to do? Possibly also the ceremony may have been performed on some of them when, by reason of their tender age, they were not in a position to consider the case on its merits, or even to know what was done; and so that if they came to the consideration of it in after years, it would be with an inevitable mental bias which would almost necessarily preclude the exercise of an impartial judgment. Surely we should not be justified in rudely excluding from the table of the Lord such as come to us under circumstances like these, nor, indeed, even those who, having fairly considered the matter, have come to a conclusion different from ours. We may say, therefore, with Paul: "Let every man be fully persuaded in his own mind." We are not responsible for erroneous conclusions, nor are those who may be in error responsible to us. To his own Master must each one stand or fall.

## BAPTISM.

And in regard to baptism itself there is at least a relative change in our position, a change produced as we may say, inductively, by a somewhat remarkable change of position on the part of those who differ from us. During the first half century of our existence as a church the contention between Baptists and pedobaptists was conducted on purely Scriptural lines, that is, the word of God was regarded by both parties as the ultimate standard of appeal. Aspersionists stoutly and persistently maintained that sprinkling and pouring were the usual if not the only New Testament baptism. There was not water enough about Judea to make immersion convenient or possible. The much water at Enon was for the asses and mules and people to drink, and not for baptism at all, for which a very little water would suffice. When John baptized the multitudes at Jordan he probably dipped a branch of hyssop in the water and whisked it over them as they stood on the bank of the river. How else, indeed, could he have managed to baptize such numbers as came to his baptism? The 3,000 at Pentecost could not have been immersed, as there was not time to do it. Paul in the sixth of





CHARLES PLATT,  
Son of Deacon Alfred Platt. Deacon in the Waterbury Church,  
and later Deacon in the Baptist Church in Great Barrington,  
Mass., to which place he removed early in life. †

Romans makes no allusion to the act of baptism, but only to its effects; and pictures in the catacombs represent John as pouring water from a shell on the head of Christ. And volumes were written to prove that the New Testament *βαπτίζω* (baptizo) did not necessarily mean immerse. It was not classic Greek, but corrupt Jew Greek, used in a loose sense, and might mean almost anything done with water or other liquid.

But scholarship has long since driven all this kind of argument from the field. There is not now one scholar of reputation in the wide world who will accept or indorse it, or assert that New Testament baptism was ever anything but immersion. It is scarcely too much to say that only a degree of ignorance not at all creditable to a Christian minister, or a partisan zeal so unscrupulous as not to shrink from the risk and responsibility of doubtful, possibly erroneous and deceptive, religious teaching, will now resort to the line of argument above sketched.

But have Baptists gained anything or pedobaptists lost anything by the victory or defeat in this contention? Not at all. Have pedobaptists given up the practice of sprinkling since they found it was no longer sustained by Scripture?

Not in the least. They have simply found other reasons for their practice. To speak in military phrase they have accomplished the difficult and dangerous feat of changing front in face of the enemy, and apparently, without the loss of a single man. In ordinary language, and as it appears to the average mind, we may say that their action and success in this matter seems to afford a most excellent illustration of the truth of the familiar saying that "where there's a will there's a way." Whether or not there was in any case, or in any degree, any hardening of the moral sense involved in this change of position, is not for us to determine; but the obligation of a more perfect obedience to correspond with the clearer light, as indicated by the apostle in his sermon to the Athenians, seems not to have been very carefully considered.

But what are the reasons on which for the present, intelligent aspersionists defend the practice of sprinkling as baptism? Why, the church has at length, and after more than 1,200 years of the darkness of legalism, emerged somewhat suddenly into the light of gospel liberty, and is no longer under any obligation of literal and inconvenient obedience to the divine command.

Listen for a moment to the words of a celebrated Oxford professor of ecclesiastical history, the Very Reverend Arthur Penrhyn Stanley, the late learned Dean of Westminster, eminent alike for his learning and his candor, and everywhere held in high esteem as an authority on Christian institutions, and a man who could have no possible interest but the interest of honesty and truth for the statements he makes. "Not by any decree of Parliament or council," says the learned Dean, "but by the general sentiment of Christian liberty this remarkable change was effected. Beginning in the 13th century it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one now who would wish to go back to the old practice."

*No one would wish.* That expression seems fairly to show the reason for the change. Immersion is not so convenient and does not approve itself so well to the fastidious tastes of people at the present time. "The change," continues the Dean, "is a striking example of the triumph of common sense and convenience over the bondage to form and custom." I am sorry to be obliged to add that this sentiment of the worthy Dean cannot be construed as a very high compliment to

the common sense of Christ and his apostles, nor as indicating a very high appreciation of the wisdom of Him who sees the end from the beginning, and to whom all ages and conditions of men are as an ever present reality. And the question inevitably suggests itself: Is it honoring God, exalting Him in the minds of His people, when men, however eminent, attempt to improve upon the rule and order which He has established in His house? Are they who assume to do this fulfilling as best they may the obligation of the first and great commandment, or the first petition in the prayer of our Lord? But the Dean continues: "It is a larger change," he says, "than that which the Roman Catholic church has made in administering the Lord's Supper in the bread without the wine. For, whilst that was a change which did not affect the thing signified, the change from immersion to sprinkling has set aside most of the apostolic expressions concerning baptism, and altered the very meaning of the word. It shows how the spirit that lives and moves in human society can override even the most sacred ordinances."\* This language of Dean Stanley

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\* There is a sad significance in this frank statement of Dean Stanley. It should be remembered that the only

seems to me to be a fair statement of the reasons for the change from immersion to sprinkling, as held by the most learned as well as the most candid of those who have expressed their views on the subject. Indeed, I believe it would be dif-

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use and purpose of the word "baptize" in the New Testament churches was to designate and describe the act appointed by our Lord as the sign and means of initiation into his visible kingdom. As transferred from the Greek into other languages, it was set aside and devoted to a special religious use in the same significance. To apply it to another act in no wise resembling that appointed by our Lord would have involved all the elements of falsity, and perhaps something also of desecration. But after more than a thousand years of reasonably faithful observance, this, however, was done by the priests in so many hundred thousands of instances, in which the people were deceived, that the definitive word was finally dragged over from the true to a false meaning, obscuring and setting aside in its perversion, as says the Dean, even the language of evangelists and apostles. It is probably true that in a majority of these multitudinous instances the word was addressed to unconscious infants who could not distinguish one word from another, and who could not have even a memory of the act performed. But neither that fact, nor the fact that the ignorant actors in these ceremonies were not conscious of intentional wrong, could diminish the deceptive effect of the false meaning thus forced into the word "baptize" as heard by the people.

It is worthy of remark in this connection that this perversion could not be effected where the word was vernacular to the people and fixed in its meaning by

ficult in the present state of learning to find other reasons for the change than those so explicitly stated in the language of the learned theologian above quoted. Dean Stanley is clearly right also when he alludes to the ancient baptism, immer-

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everyday use. If a Greek priest should say "baptizo" (I baptize) while merely sprinkling, everyone who heard him would know he was not telling the truth. The word "baptize," even as transferred from the Greek, was kept to its true meaning till about the middle of the third century, and was then perverted in its use only in the very rare instances of those who were so sick that immersion was thought to be dangerous or impossible. A very early instance was that of Novatian, who, in fear of death, had water poured over and around him while lying on his bed. And the Roman bishop Cornelius, not knowing at that time that he was an infallible pope, expressed a doubt whether even such an abundant application of water could properly be called a baptism. But after a thousand years from this time, namely, in the fourteenth century, the practice, as originally applied to the dangerously sick, began to be extended to the well and strong, until, as Dean Stanley says, it has driven the ancient Catholic usage out of the whole of Europe. It seems to have been a case of taking an ell where only an inch had been given, except that in this case the inch also was taken and not given, at least not by anyone who had authority to give.

But it is easier to justify the change of practice in regard to baptism, or at least to understand the reasons alleged in justification of such change, than it would be to justify the use of the word "baptize" in the false meaning which has been forced into it. No aspersionist

sion, as a most sacred ordinance, since it has, as he says, "the support of the example of the apostles and of their Master, of the venerable churches of the early ages, and of the sacred countries of the East." "Baptism by sprink-

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minister would venture to say openly, "We are not disobeying the divine command, because, forsooth, we have changed the meaning of the word of command so as to make it conform to what we are willing to do and are doing." Yet that would seem to come pretty near to being a true statement of the case. And it may well be doubted whether any other and better explanation or justification can be given; whether, indeed, the change from immersion to sprinkling, with the use of the word "baptize" to characterize the latter, does not involve moral inconveniences of a vastly more serious nature than the physical inconvenience which it is sought to avoid by the change. There can be no doubt that of the multitudes who have heard the word "baptize" applied to sprinkling, a large majority were so far deceived as to believe that such sprinkling was authorized by our Lord and his apostles in their command to baptize. Now any misuse of a term which would involve the risk of misunderstanding or deception, would not be tolerated in legal, scientific, or business affairs, and the man who should attempt it, would not thereby improve his reputation for truthfulness, honesty, and candor. The case is, of course, no better in things spiritual. There is no reason to believe that anything savoring of disingenuous evasion is more acceptable to God than the same qualities are to men, and it would seem that the very appearance of such evil should be avoided. Even when there was considerable doubt as to the meaning of the crucial

ling," he continues, (except in the case of death-beds or extreme necessity) was rejected by the whole ancient church as no baptism at all."

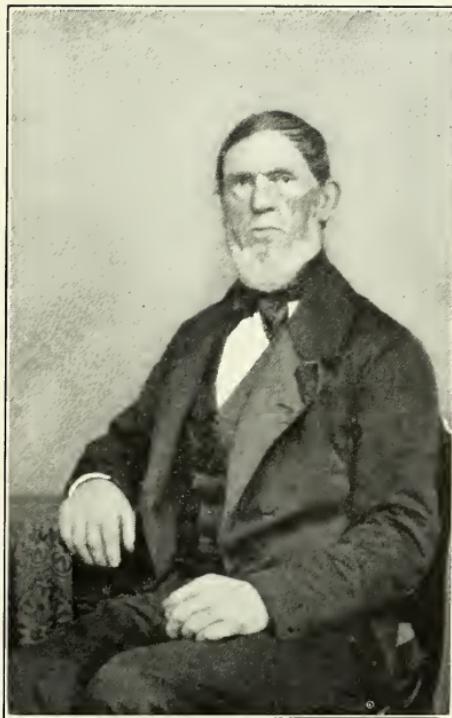
#### CHANGE IN THE RELATIVE SITUATION.

Now, so long as the discussion between us and our pedobaptist brethren was conducted on

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term, as there seems to have been one hundred years ago, it must have seemed almost like an assumption of infallibility on the part of the pedobaptist ministry, to resolve the doubt so arbitrarily in behalf of others as to declare positively and solemnly that they baptized when they only sprinkled. But now that the unanimous scholarship of the world has decided that the word used by the New Testament writers to describe the act appointed meant only to immerse, the danger of deception in its wrong application becomes almost a certainty, possibly not unaccompanied by a greater or less degree of demoralization of the religious consciousness on the part of those who thus employ it.

But if any pedobaptist minister should for any reason be determined to persist in the present ceremonial, it would seem that the least he can do to avoid the risk of misunderstanding and deception would be to carefully explain to the people at the outset, on each occasion, that it is not the baptism exemplified by Christ and enjoined by Him and His apostles, but that it is something which, in his opinion, will answer every purpose just as well. And if he should still scruple to apply the word "baptize" to an act in no wise resembling the act it was originally designed to signify, I would venture to suggest that he might omit the use of the word altogether, saying



DEACON HIOL BRISTOL,  
Father of B. H. Bristol of this city and Dr. B. J. Bristol of St. Louis. A very  
worthy man and faithful Christian. †



Scriptural lines, so long as the word and example of the Lord and his apostles was the accepted standard of authority, we knew where we stood. But when the appeal is made to the preferences of the people, and to modern ideas of convenience and propriety, why, we seem to be thrown out of

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simply, as he sprinkles, "In the name of the Father, and of the Son, and of the Holy Ghost." This would, indeed, have the further important advantage of relieving the somewhat farcical appearance of a Christian minister solemnly addressing words of the most serious import to infants, knowing that they do not understand a word that he utters, or even know that they are addressed at all. But if it is right to sprinkle, it cannot be wrong to say "sprinkle" openly and candidly. The word cannot be worse than the act, so long as it is a truthful word. Or the word "probaptize," after the analogy of "proconsul" and "procathedral," might seem to some best fitted to the situation, as indicating exactly what is done or intended. Either of the methods above suggested would largely relieve the present ceremonial of its questionable character, and the consideration of them may be commended in the utmost good faith to the pedobaptist ministry. In these times, when there is such a tendency to infer insincerity on the part of Christians and churches, it is certainly most desirable that the ministry, at least, should stand as far as possible above the liability to such suspicion. And especially if the rule of scripture and the practice of the ancient churches is to be modified or set aside, then assuredly there is all the more reason why the common principles of honesty, sincerity, and truth should be scrupulously observed in everything which assumes to be especially Christian.

court. We cannot deny that sprinkling is more popular than immersion, at least in New England, else the change would never have been made; nor can we deny that "the spirit which lives and moves in human society" has frequently shown itself capable of overriding the ordinances of the Lord, the commandments of God. But we are somewhat consoled in our unpopularity by the reflection that even on the showing of our opponents, if it were not for us Baptists and other immersionists, the baptism which was sanctified by the example of our Lord and commanded by Himself and His apostles, and which prevailed for so many centuries in the history of the church, would have absolutely no existence or illustration in Waterbury, nor in New England, nor in our whole broad country today.

#### SIGNIFICANCE OF BAPTISM.

And the situation has led us to search anew and more than ever before into the meaning and importance and use of the ancient baptism, to determine whether and how far its purpose is fulfilled by the modern rite. In doing so we have found that Christian baptism is represented in Scripture both as a burial and a birth,

a burial of the old and a resurrection to the new, marking, as it does, by a most strikingly appropriate symbol, the ending of one course of life and the beginning of another. We cannot see that sprinkling can in anywise answer this purpose. Again, baptism is represented in the New Testament as washing away the sins of the subject, and is accepted by all parties as a symbol of moral cleansing. Well, in these days we never attempt to wash or cleanse anything by merely sprinkling water upon it. That, indeed, would generally only make the foulness more apparent. The Jews were distinctly commanded to "wash the whole flesh in water" for ceremonial cleansing, which they often did by an instantaneous immersion as the easiest, quickest, and surest way of fulfilling the requirement of the law. We cannot see, therefore, that sprinkling is properly even a symbol of cleansing. If it is the intention to represent sprinkling with the blood of Christ, then clearly, the consecrated wine of the communion should be used instead of water, if there were any authority for its use in this form and sense. Further, we do not find anything in the New Testament to indicate that baptism was, or was ever intended to be, simply an external cere-

mony with merely a ceremonial value and without moral or spiritual significance, but much to the contrary. We are plainly told by Peter that baptism saves, as being “the decision of a good conscience before God,” for that is really the meaning of I Peter iii, 21.\* It is, therefore, the

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\* The difficulty of this passage consists in the fact that the Greek word *'επερώτημα*, translated “answer” in the Received Version and “interrogation” in the Revised Version, occurs nowhere else in the New Testament, and only three times, practically only twice, in the whole Greek literature proper previous to Peter’s time, thus giving but very little opportunity to determine its meaning. But since the Oxford revision was made, several instances of its use have been found in Greek inscriptions where the meaning “decision” is unmistakable. It is used also once in the Septuagint, the only place, doubtless, where Peter ever saw it, and here also it is used to translate a word meaning “decision,” as is affirmed by no less an authority than Gesenius, the great Hebrew scholar. *Significationem decretum flagitat contextus*, are his words. The probable idea of the revisers that the word refers to a series of questions asked previous to, or in connection with, the baptism, does violence to the language as well as to the sense. The baptism itself is not a question, nor an interrogation, and was never so considered by anyone who was baptized. But it is, or should be, a final, formal decision, as before God, or “toward God,” as our English versions give it, not toward the church or the world, and so that its purpose and significance would often be better fulfilled by a private than by a public immersion—a fact which Baptists might learn greatly to their advantage.

final, formal, decisive step by which the subject, of his own free will and honest purpose, accepts Jesus as Lord and Christ and pledges allegiance to Him as such. It was in this sense, indeed, that baptism was called a sacrament in the ancient churches, from its close resemblance in significance and effect to the *sacramentum*, the newly recruited Roman soldier's oath, by which he swore allegiance to the emperor.

Now, as the act of baptism, that is immersion, was appointed and established in this most important significance by divine authority, we cannot be sure that any other act which we may choose to substitute in its place, and with very doubtful propriety call by the same name, will be accepted by God and charged by Him with the same important significance, or be the means of establishing the same relations between us and Him. Seeing no inherent fitness in the proposed substitute for the purpose in view, we must be sure of God's acceptance of it before we can accept it ourselves. At the best that can be said of it, therefore, sprinkling as baptism is of but doubtful authority. It can never be accompanied by the certainty which the mind and conscience should require in such a solemn and important

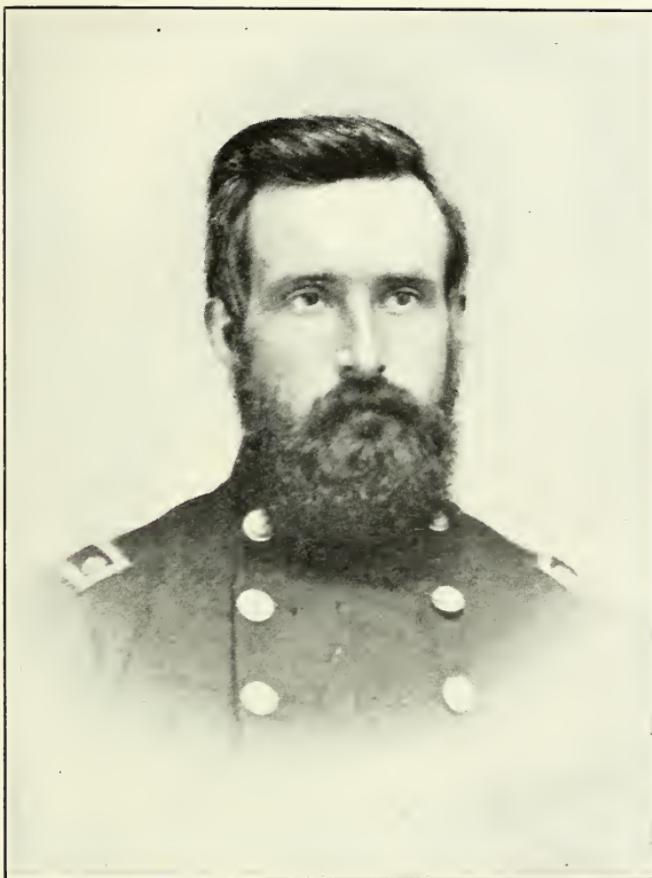
matter. And no faithful Christian minister, it seems to us, can ever advise any convert to commence his Christian life with a doubt.

#### THE TRUE BAPTISM IMPERATIVE.

The Christian religion is of divine authority, or it is not. If it is, then its institutions and ordinances are of divine authority, and are not to be set aside, substituted or changed by any authority less than that by which they were established. And an ordinance instituted through the mission of a prophet, sanctified by the example of the Master himself, enjoined by Him and His apostles, and accepted and practiced without question by all Christians through more than twelve centuries from the beginning, we cannot but regard as properly belonging to the *Semper Eadem* of the Church of God, which neither priest, council, nor congregation, nor even the spirit which lives and moves in human society, can have any right or authority to change.

#### SUCCESSION BY ORDINANCES RATHER THAN BY ORDERS.

We cannot see, therefore, that the new reasons for sprinkling are any better than the old. In-



DR. BENNETT J. BRISTOL,

Son of Deacon Hiel Bristol and elder brother of B. H. Bristol of this city. Graduate of Yale (Academic Class of '54). Surgeon in the U. S. Army during the War of the Rebellion. Settled after the war as a practicing physician in a suburb of St. Louis, where he lived, highly esteemed and respected, for the rest of his life. He died about the time of the Centennial Celebration, having filled a very honorable and useful career. †



deed, we hold that the line of the church's continuity is to be traced in ordinances rather than in orders, since ordinances were before orders, and are not dependent upon orders, and are more vital and fundamental than orders; and since ordinances are unquestionably of divine authority, whatever doubt or dispute there may be in reference to orders; and since it is by ordinances rather than orders that the visible church is constituted and its life perpetuated. Also succession by ordinances leaves to the church its proper freedom, while succession by orders inevitably suggests the idea of hierarchical domination. Succession through ordinances is also the more complete and effective, as reaching to the people, to the membership of the churches, while succession by orders stops away up among the bishops, as the exclusive prerogative of a hierarchy. And this first great ordinance, which, by the concurrent testimony of Scripture, history and scholarship, is immersion and not sprinkling, is that through which we may trace our descent in undoubted and unbroken succession from the churches of New Testament times. And while we, as Baptists, have never attached any great practical importance to the idea of succession, and

while we are glad at all times to join with our brethren of other names in every good work, yet we shall certainly be found most unwilling to break our connection with the long line of churches, going back even to the beginning, which have been faithful to this ordinance,\* and the

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\* As regards the question of unity, I am obliged to differ from the opinion expressed in Dr. Anderson's excellent paper, that it is largely or chiefly differences of ecclesiastical organization which keep the different bodies of Protestants apart. There is in the New Testament neither positive precept nor clear example covering either of the existing forms of church organization, though each finds something in both scripture and history in support of its own peculiar position.

The obvious inference would seem to be that each body of Christians is left free to work under such form of organization as it believes to be best adapted to its peculiar condition and circumstances, and it is quite reasonable to suppose that all existing forms may be better for the general aims of Christianity than either would be alone and without the others. Nor do differences of opinion in matters of doctrine have any longer a disturbing effect. If one takes a different view from another in regard to the divine decrees or any similar matter, each accords to the other the fullest liberty to learn and understand as best he may, and there is not on that account any reserve in the cordiality of Christian fellowship between them. Nor is a greater or less degree of the liturgical or ritualistic element in divine worship any longer a disturbing principle. For my own part, I can unite in the worship in an Episcopal church without the slightest sense of alienation or re-

serve, and can listen to the preaching of an Episcopal or Methodist bishop with as much complacency as to a Baptist or Congregational Doctor of Divinity, so long as there is no reminder of any express violation of, or unwarrantable and irreverent interference with, the positive commands of God or the established order of His House. But the trouble is that there is apt to be—I might, perhaps, rather say there is sure to be—for the intelligent Baptist, in some form or degree, such a reminder.

Consider for a moment how much there is to preclude the possibility of complete and sympathetic harmony in the mind of a conscientious Baptist in attendance upon pedobaptist worship,—or, we will say, of a Baptist so “bigoted” as to believe that men have no right of their own motion to set aside an ordinance of the Lord in accommodation to human preferences, or even in order to follow the traditions of the elders. The baptism of Christ and the apostles has been so metamorphosed as to be absolutely beyond recognition. There is no reason to believe that either of the apostles of the Lord, on beholding the modern rite, could know or imagine what was being done or intended. Further than this, in utter disregard of both Scripture precept and example, it is applied to those who themselves cannot know what is being done or intended, and often accompanied by accessories utterly foreign to any New Testament practice. Nothing is more sacred in religion than a sacrament; and if there is anything sacred in an institution ordained by God the Father Almighty, established through the mission of a prophet, sanctified by the example of the Lord Himself, faithfully accepted and solemnly observed by all ancient churches, then these unauthorized transmutations and metamorphoses of a divine ordinance can scarcely be regarded as anything less than a positive desecration. No matter how char-

itably disposed the intelligent immersionist may be in a pedobaptist house of worship, he cannot always shut these facts from his mind. Even when listening to the most fervent prayer or the most earnest exhortation, he cannot be sure that the disturbing thought of a repudiated, dishonored, and falsified sacrament will not thrust itself into his mind with such a backing of substantial truth that no exorcism will be able to dislodge it. Somebody, he will be apt to remember, has laid irreverent hands on the ark of the covenant of the Lord, and these people, with whom he would otherwise gladly unite in worship, most of them ignorantly, no doubt, are approving and upholding the profanation. It is true that he cannot judge nor condemn. He cannot accuse nor excuse. We are not allowed to be judges of the consciences of our brethren of other orders; and we are glad that we are not; for we are free to confess that here is a matter we cannot understand, a problem of moral action and responsibility on the part of Christian teachers, with which we are sorely puzzled and are utterly unable to solve.

But with the suspension of judgment there will also be a certain inevitable suspension of sympathy. Here is a barrier which the conscientious Baptist cannot pass if he would. His only consolation is that the barrier is not of his raising, that he has no responsibility for it, nor for the schism in the body of Christ which has resulted therefrom. Nor do the speculations of theologians and theorists, attempting to show that baptism is of little or no consequence, help in this matter. Such theories are dissipated for the intelligent immersionist the moment he opens his Bible. They are no more acceptable to him than are the superstitious notions of a mysterious, magical effect attributed to the sacrament as practiced by Romanists and High Churchmen. The influence of these theories, even where they seem to have

been tacitly accepted, has only been superficial. It has never reached down to the bed rock of the Christian consciousness of the denomination.

There is, therefore, but this one question upon which differences of opinion and action necessarily make a line of cleavage in the forces of Protestant Christianity, namely, the question of New Testament baptism. But here, one party proposes to walk with Abraham in the paths of faith and obedience, faith always first and obedience afterwards, while the other, lured, perhaps, like Lot, by the prospect of more abundant ecclesiastical forage, have followed his example, except that instead of pitching their tents towards Sodom they have pitched them towards Rome. For in regard to this question, differing from questions of doctrine, organization, and worship, there is both positive precept and clear example. It is not necessary, as some have thoughtlessly imagined, that there shall be complete agreement on all questions relating to doctrine, worship, and discipline in order to unity in the church, and that so the cause of union is practically hopeless. With simply the restoration of New Testament baptism, the substantial unity of Protestant Christianity is practically assured. And we may, I think, regard it as a positive advantage that the "Röentgen rays" of scriptural truth have shown us where the real bone of the contention lies. I would not be understood, however, to represent that the Baptists have already attained or are already perfect, or that they are generally superior to other Christians. Doubtless we have much to learn from our brethren of other names in return for the little they may learn from us; and doubtless, also, more light is to break forth from the Word of God for us as for them; but all should remember that careful and conscientious obedience to such light as we have may be an indispensable condition of receiving further light.

apostolic symbol of the church's unity, One Lord, one Faith, one Baptism, we must continue to hold as our own.\*

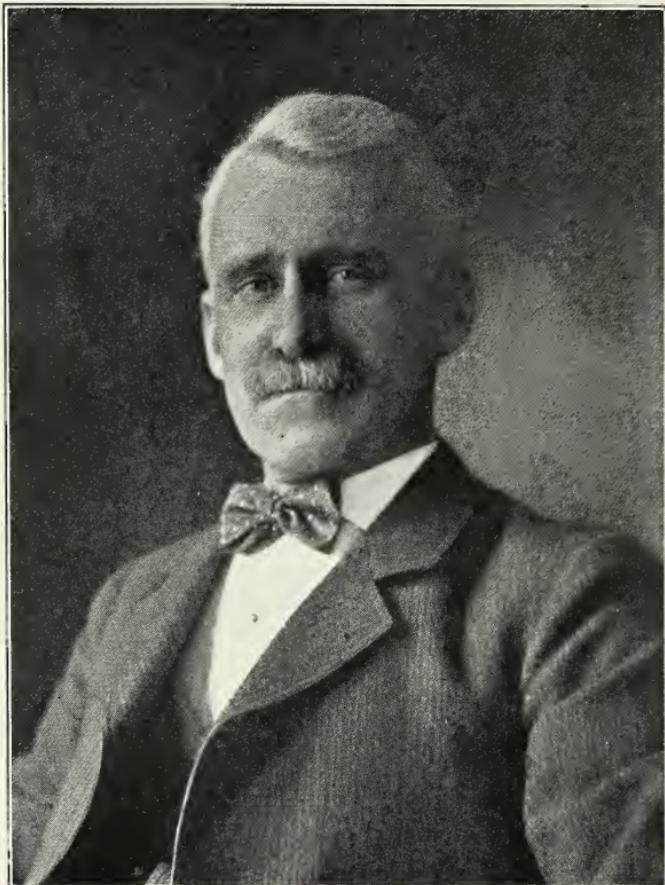
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*Note on Succession.*

\* It will be seen that we prefer a doctrine of succession which clearly shows the continuity of the church from apostolic times by a uniform and divinely appointed visible sign, in itself virtually a conscious, voluntary, personal act of fealty to Jesus as Lord and Christ, to any theory of succession which can only be traced in a line of men subject to all the infirmities of human nature, representing an authority usurped or legitimate, or both, interspersed with ambitious, intriguing bishops, and even including in one of its branches such characters as John XII and Alexander VI. It is inconceivable to us that any pure stream could come through a channel so foul.

But whether the above-stated ideas of succession are acceptable or not, it will at least be admitted by all parties that there can be no valid succession without valid baptism. And no baptism which is not a baptism really, that is, an immersion, can be accepted without serious question, since, as Dean Stanley says, that is "the very meaning of the word." No chain can be stronger than its weakest link, and a baptism which the learned Dean declares "was rejected by the whole ancient church as no baptism at all" is hardly the link upon which to hang the heavy chain of apostolic succession. Here, then, is the "rift within the lute," the fatal flaw in all theories of succession which reject the baptism of Christ and the apostles, or accept unauthorized substitutes therefor. No process of reasoning can be reliable which admits a serious element of doubt in its premises.





ALBERT D. FIELD,  
Chairman of Finance Committee — p. 197.

## THE SURPLUS FUND.

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Our brother Mr. A. D. Field, a man of affairs and of large experience in the management and control of finances, devised, during the year 1901, a plan of endowment for the church known as "The Surplus Fund." It is incorporated under the laws of Connecticut and no investment as a public benefaction could be more diligently safeguarded by legal enactment. In the year 1901, one thousand dollars was contributed by members of the church to this fund,—that amount being required by the articles of incorporation before the fund could be established. It is more especially designed to afford security for money and property which may be given to the church through wills and deeds of gift.

It is a perpetual endowment, of which the Trustees are custodians, under bond in the amount of the market value of the assets of the fund. Each gift, devise, or bequest is kept separate one from the other, and is known as and called by the name of the donor, and is entered under such name upon the books of the church. Reports of

the condition of the fund are to be made by the Trustees to the Finance Committee whenever they are called upon for such report by said Finance Committee. The Trustees are empowered to accept and to lawfully receipt for any and all gifts made to the fund by will. Appropriations may be made from the income or interest for establishing and supporting Baptist missions and the Connecticut Baptist Convention, but the principal itself is to be held intact forever. If the income should become sufficient to pay sixty per cent. and more of the annual expenses of the church the Trustees are to pay over all in excess of sixty per cent. to the American Baptist Missionary Union and the American Baptist Home Missionary Society.

Upon the honor roll of this endowment appear the names of the first contributors whose liberality made the "Surplus Fund" possible. These names, together with the terms of agreement signed, are appended:

#### SUBSCRIPTION TO SURPLUS FUND

We, the undersigned, hereby unite in agreeing to the terms of the deed of gift to the Surplus Fund of the First Baptist Church of Waterbury,

to which this is attached, and in constituting said Fund for the purposes therein specified; and further agree and bind ourselves (and in the event of the death of any of us before payment of the money herein provided, bind our respective heirs, executors, and administrators) to contribute thereto the sums set opposite our respective names, and to pay the same within thirty days after demand therefor by the Trustees of this Fund; it being a condition hereof that these subscriptions shall not be binding unless the total sum of One Thousand Dollars (\$1,000) shall be subscribed hereto.

Albert D. Field,	Sidney A. Risdon,
Edward L. Ashley,	James Stout,
Warren S. Trott,	Fred E. Stanley,
Alfred J. Shipley,	Mrs. A. L. Mulloy,
Dwight L. Smith,	V. M. Shaw,
Martha A. Trott,	James H. Mintie,
Mrs. Ella C. Field,	Miss Delia C. Field,
F. J. Parry,	Edwy E. Benedict.
Wm. O'Neil,	

## DR. LORIMER'S ADDRESS.

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DR. GEORGE C. LORIMER.

Dr. George C. Lorimer of New York made the principal address the evening of Old Home Day. He began by saying that there were some who believed that Baptists stood for nothing but immersion and close communion. But people might think him

an idiot if he were a Baptist simply for the sake of immersing people, and as for close communion, he would not go across the room for that. Individuality in religion, he said, was the great distinguishing principle of Baptists, and immersion had no more to do with it than the drab suits and broad-brimmed hats had with the belief of the Quakers. There were just two facts in religion, namely, God and man. All the rest had simply to do with the relation between them.

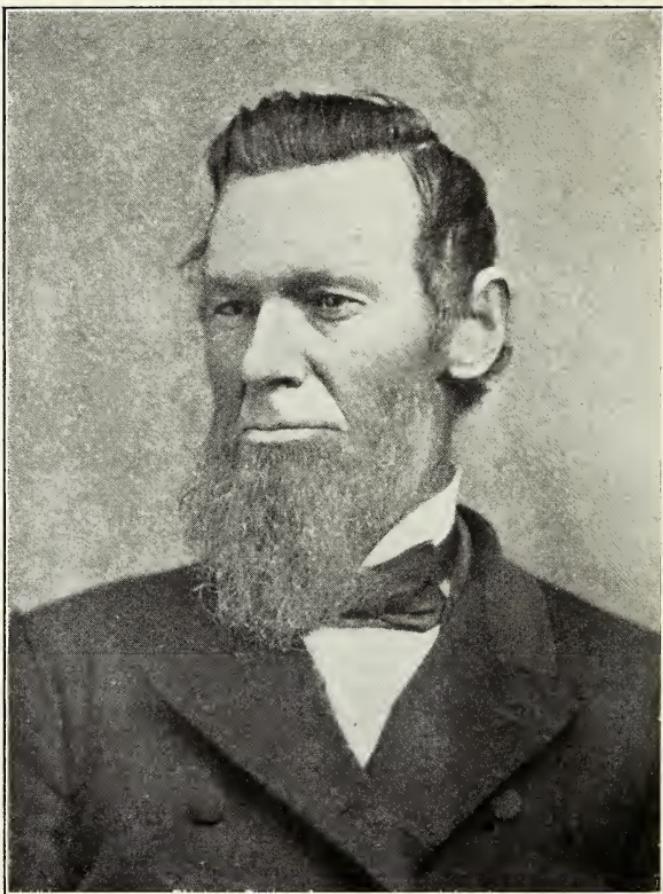
The divine message was addressed always to man, never to churches. Independence of ecclesiastical authority is a principle of the Baptists, who hold that where two or three meet in a common faith there is a church, needing nothing which has gone before to establish its validity.

He did not think much of succession. Still, some people came to Luther and wanted him to carry his reformation further, which proved there were Baptists before the Reformation, and there were probably some who held substantially Baptist views even from the time of the Apostles. Quality is more important than bulk in a religious body, yet the numbers of Baptists were by no means inconsiderable. There were about 5,000,000 Baptists in this country, and, taking in the families, as the Roman Catholics do, there would be fifteen to eighteen millions. The Bible is the creed of the Baptists, and they stand for the whole Bible. There was once a wealthy woman who had a fad for purchasing expensive silks, and when she had bought a fine piece, she would sit down in her house and begin to tear it in pieces, and she would keep on tearing and tearing till the fine silk was but a worthless pile of shreds. Then she would buy another piece and

tear it in like manner, and finally she had to be shut up in an asylum for fear she would spend her whole fortune in buying and tearing silks. So there are critics so crazy that they like to tear up the Bible in a similar way. They begin and tear up one of the sacred books after another, just for the sake of hearing it rip.

He believed in union and unity. He was one of those who believed that God had not restricted his revelations to the Jews. Some light of divine truth had been imparted to Zoroaster and to Brahma and Buddha and Confucius, and to other founders of great religions. Something similar, he said, was true of the different forms or denominations of Christianity, God having wrought by each of them. And they might be compared with the different colors revealed by the prism, but which in their blending make up the pure white light which illuminates the world, as Christianity in the mingling of these different forms illuminates the moral world with spiritual light. Baptists had always stood for religious liberty. Virginia Baptists were the first to move for that amendment to the constitution of the United States which provides for liberty in religion and the freedom of speech and press.



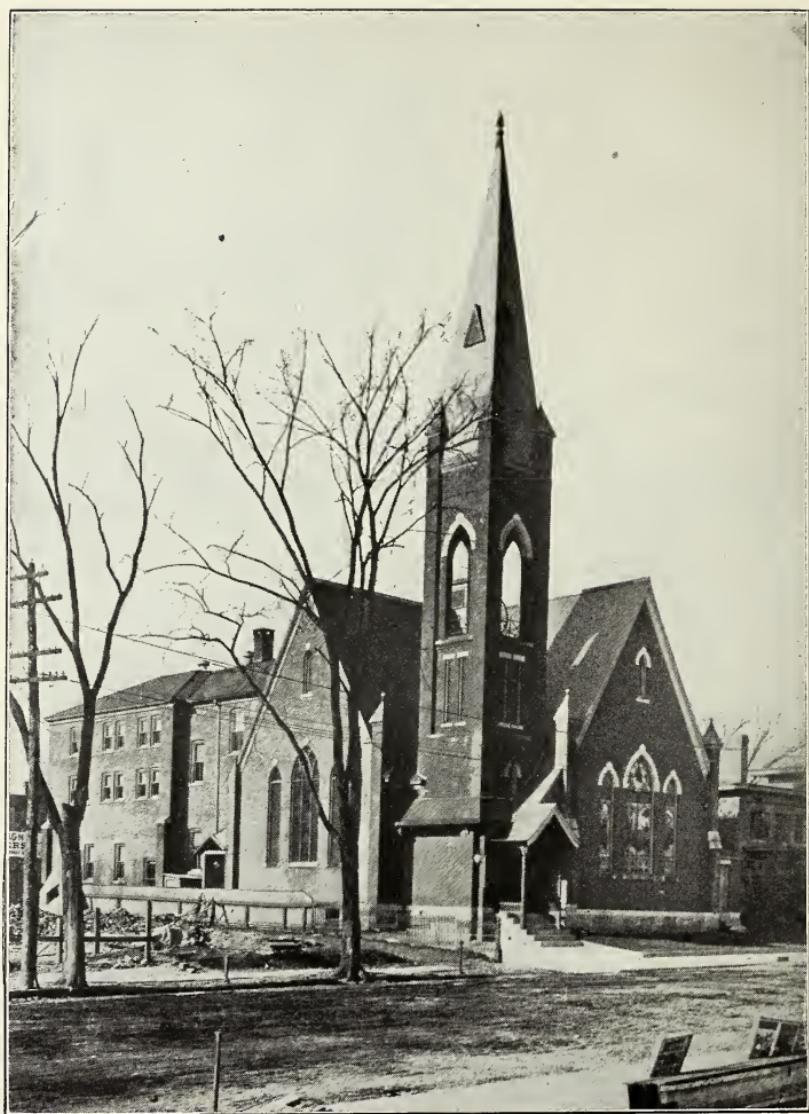


DEACON FRANCIS WELTON.†

Dr. Lorimer gave a highly dramatic representation of the scene when Patrick Henry defended the three Baptist preachers who were arraigned in Virginia for preaching the gospel contrary to law, and closed with a brilliant illustration taken from his experience on an Atlantic liner. He saw a wave approaching the ship which, from its peculiar formation, he intuitively recognized as a Presbyterian wave. He thought from its appearance it might have a considerable effect, but as it approached the ship it broke and subsided into the sea without perceptible result. Then he saw another wave coming, which in like manner he recognized as an Episcopal wave. But that also failed to fulfill the expectations excited by its pretentious appearance, but broke and dropped into the sea like the other. Then he saw a very big wave coming, which from its bulk and threatening aspect he at once understood to be the Baptist wave, and that, he thought, would surely do something effectual, but behold, it broke and dropped into the ocean like the others, and did not amount to anything any more than they. The address was throughout popular in its character, and was received with great applause.

Dr. Lorimer declined to give us his brilliant address for publication, and the abstract given above seems to need guarding at certain points against misconceptions, to which the reader might otherwise be liable. Of course, it will be understood that in whatever he says in disparagement of ordinary Baptist principles and practice, he is speaking merely for himself, and not for Connecticut or American Baptists, who must be regarded as being Baptists from conviction and principle and not from mere preference. But also at other points, owing perhaps to the peculiar rhetorical style of the speaker, the reader may need a caution. For example, when Dr. Lorimer declares individuality in religion to be the great distinguishing principle of Baptists, he is not to be understood as affirming that other Christian denominations deny the principle of individuality and individual responsibility in religion, though they may have other means of reaching this indispensable requisite. And when he says and repeats that there are just two facts in religion, namely God and man, we cannot believe that he intended to reduce Christianity to the level of deistic infidelity, whose platform he so broadly states, leaving the difference between them only a question of methods. And surely he did not intend to deny that Christ the Godman, the Holy Spirit, and the Church, are facts in religion, and facts also of the most vital significance. Nor in





THE PRESENT CHURCH BUILDING WITH SUNDAY-SCHOOL  
ENLARGEMENT.

stating the Baptist principle of church independency did he probably intend to convey the impression that any three disgruntled schismatics can set up a church of their own, having as much divine authority as any other. And when he says that the divine message in the Bible is addressed always to man and never to churches, he probably overlooked the fact that the Lord sent his messages direct to the seven churches of Asia by the hand of his servant John. And where he represents the relation of the different denominations to each other as being like that of the different colors of light separated by the prism, he probably did not mean that truth and error, even in the matter of methods, can blend with each other as easily and naturally as the colors of the rainbow. In regard to the remarkable vision of the denominational waves, which one after another, and all alike, subsided into the great ocean without apparent effect, he surely did not intend to convey the impression that the great ocean of divine truth on which the denominations are so unimportant and insignificant, is either Deism or Unitarianism or Roman Catholicism. In order to understand just what the ocean stands for in this remarkable vision, we must wait till a further interpretation is forthcoming, as also to know how the lesson of these specious but wholly ineffectual denominational waves is to be reconciled with that of the beautifully effective denominational colors.

After the prolonged applause which followed Dr. Lorimer's brilliant address had subsided, the solo by Mrs. Frederick Granniss of the Methodist choir was rendered impressively and in excellent voice, the flowers with which the auditorium of the church was profusely decorated were distributed to the older members, the pastor in behalf of the church extended thanks to the press of the city for its kindly assistance rendered during the progress of the centennial exercises in publishing announcements and reports and in friendly comments, the benediction was pronounced, and the large audience slowly dispersed, exchanging pleasant greetings and congratulations, a large number lingering till long after the organ postlude had ceased; — and thus the centennial celebration of the First Baptist Church in Waterbury, of which the present volume is intended as a memorial, but is necessarily an imperfect record, passed into history.











